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Myrc's
Instructions for Parish Priests.

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Instructions for Parish Priests.

By John Myrc.

43475

EDITED FROM COTTON MS. CLAUDIUS A. II.,

EDWARD PEACOCK, F.S.A., &c.

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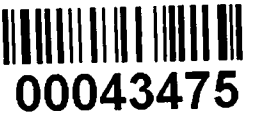
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PREFACE.

THE poem, now printed for the first time, has been preserved in at least three manuscripts. The best of these, as giving the earliest and purest text, is the one in the British Museum,[1] from which the present imprint is made. It was written out, in the editor's opinion, not later than the year 1450, perhaps a little earlier; but the language is of a somewhat older date. The other two manuscripts are among the late Mr. Douce's collections in the Bodleian Library.[2] These differ frequently, but seldom materially, from the London copy. They are of later execution, and show a tendency to the vocabulary of the north country in their variations. They are not the handy-work of the same scribe, but the texts are so nearly identical that there can be little doubt that they have both been copied from one original. All the various readings that seemed of any interest have been noted. It was not desirable to record every difference of spelling.

Of the writer of the work nothing is known, except that he was a canon of Lilleshall, in Shropshire, a house founded by Richard de Belmeis, between 1144 and 1148, for a body of Arroasian canons. They were a branch of the order of canons regular of St. Austin, who took their name from the

[1] Cotton MS., Claud A. ii.

[2] Douce MSS., 60 and 103.

City of Arras, near which their first house, dedicated to St. Nicholas, was situated. The offshoot of which Mirk was in due time a member had, in its early days, many migrations. The first English home of the brotherhood seems to have been at a place called Lizard Grange. They afterwards occupied for a time some houses at Donnington Weald, from whence they moved to Dorchester, where they seem to have remained until their permanent home was fitted for their reception. Here they continued to reside until the suppression of the monastic orders. The site of the Abbey was granted by Henry the Eighth, in the thirty-first year of his reign, to James Leveson. Some remains still exist to show that the church was a Norman building of fine proportions.[1]

Mirk was the author of another book, also in English, which is well worthy of the attention of those who take an interest in our earlier literature. A copy is preserved in the same volume from which this imprint is taken. Its title is *Liber Festivalis*. It consists of a collection of Sermons for the higher festivals of the Christian year, beginning with the first Sunday in Advent.

Mirk tells us that he translated this poem from a Latin book called *Pars Oculi*. Some people have therefore thought that it is a versified translation of John De Burgo's *Pupilla Oculi*. Such a suggestion can only have been made by persons whose acquaintance with the books was limited to their titles. De Burgo's book is probably twenty times as large, and is as different from Mirk's verses as a book well can be that treats in part upon similar subjects.

The *Manuale Sacerdotis* of Johannes Mirkus, prior of Lilleshall, has also been conjectured to be the origin from which Mirk translated.[2] The prior's book is much like the monk's,

[1] Monast. Anglic, vi. 291; Coll. Ashm., i. 28; Pitseus, 577.

[2] There is a manuscript of this work in the Harleian Library, No. 5306.

both in subject and method of treatment; but it is much larger, and, in other ways, quite an independent work.

Although we cannot at present put our hands upon the original Latin text from which the version before us was made, it is quite evident that there is very little that is original about it. How could there be? The author was treating on subjects that were as old as the Christian church, and giving directions how priests with little book learning or experience were to teach the faith to their flocks. Great numbers of independent works of this nature were produced in the Middle Ages. There is probably not a language or dialect in Europe that has not now, or had not once, several treatises of this nature among its early literature. The growth of languages, the Reformation, and the alteration in clerical education, consequent on that great revolution, have caused a great part of them to perish or become forgotten.

A relic of this sort, fished up from the forgotten past, is very useful to us as a help towards understanding the sort of life our fathers lived. To many it will seem strange that these directions, written without the least thought of hostile criticism, when there was no danger in plain speaking, and no inducements to hide or soften down, should be so free from superstition. We have scarcely any of the nonsense which some people still think made up the greater part of the religion of the Middle Ages, but, instead thereof, good sound morality, such as it would be pleasant to hear preached at the present day.

The instructor tells his pupils of the great evil it is to have ignorant clergy, how instead of instructing their people they by their ill example lead them into sin. How their preaching is worth but very little if they tell lies or get drunk, are slothful, envious, or full of pride. How they may not without sin haunt taverns, or practice violent and cruel sports;

may not dance nor wear "cutted clothes and pyked schone;" nor go to fairs and markets, and strut about girt with sword and dagger like knights and esquires. On the other hand, he says priests must be gentle and modest, given to hospitality, and the reading of the psalter. They must avoid as much as may be the service of women, and especially of evil ones; eschew coarse jokes and ribald talking, and must be especially careful to shave the crown of their heads and their beards.

The priest must not be content with simply knowing his own duties. He must be prepared to teach those under his charge all that Christian men and women should do and believe. We are told that when any one has done a sin he must not continue long with it on his conscience, but go straight to the priest and confess it, least he should forget before the great shriving time at Easter tide. Pregnant women especially are to go to their shrift and receive the holy communion at once. Our instructor is very strict on the duties of midwives—women they were really in those days. They are on no account to permit children to die unbaptized. If there be no priest at hand, they are to administer that sacrament themselves if they see danger of death. They must be especially careful to use the right form of words, such as our Lord taught; but it does not matter whether they say them in Latin or English, or whether the Latin be good or bad, so that the intention be to use the proper words. The water and the vessel that contained it are not to be again employed in domestic use, but to be burned or carried to the church and cast into the font. If no one else be at hand, the parents themselves may baptize their children. All infants are to be christened at Easter and Whitsuntide in the newly blessed fonts, if there have not been necessity to administer the sacrament before. God-parents are to be careful to teach to their God-

children the *Pater. Noster*, *Ave Maria*, and *Credo*, and not to sleep in the same bed with them until they are old enough to take care of themselves, least they should be over-lain. Neither are they to be sponsors to their God-children at confirmation, for they have already contracted a spiritual relationship. Both the God-parents and those who have held the child at its confirming are spiritual relatives, and may not afterwards contract marriage with it.

Before weddings, bans are to be asked on three holidays; and all persons who contract irregular marriages, and the priests, clerks, and others that help thereat, are cursed for the same. The real presence of the body and blood of our Saviour in the Sacrament of the Altar is to be fully held; but the people are to bear in mind that the wine and water given to them after they have received Communion is not a part of the sacrament. It is an important thing to behave reverently in church, for the church is God's house, not a place for idle prattle. When people go there they are not to jest, or loll against the pillars and walls, but kneel down on the floor and pray to their Lord for mercy and grace. When the gospel is read they are to stand up and sign themselves with the cross; and when they hear the sanctus bell ring, they are to kneel and worship their Maker in the blessed sacrament.

Not a word is said by Mirk indicating that he knew anything about pews or even benches for the lay people. It is probable that these conveniences were not commonly needed at the time when he wrote.

All men are to shew reverence when they see the priest carrying the host and the sick. Whether the ways be dirty or clean they are not to think of their clothes, but reverently to kneel down "to worshype Hym that allé hath wroghte."

The author gives some very interesting instructions about

churchyards, which shew, what we knew from other circumstances to be the case, that they were sometimes treated with shameful irreverence. It was not for want of good instruction that our ancestors, in the days of the Plantagenets, played at rustic games, and that the gentry held their manorial courts over the sleeping places of the dead. That then, as seventy years ago,—as now perhaps—

> "dogs and donkeys, sheep and swine,
> The clerk's black mare, the parson's kine,
> Among the graves their pastime take;
> That at the yearly village wake
> Each man and woman, lad and lass,
> Do play at games upon the grass;
> Set curs to fight and cats to worry,
> And make the whole place hurry-skurry."

Of witchcraft we hear surprisingly little. Mirk's words are such that one might almost think he had some sceptical doubts on the subject. Not so with usury or "okere." The taking interest for money, or lending anything to get profit thereby, is, we are shewn, a "synne full greuus." This was the universally received teaching in his day, and for many centuries after. Perhaps the most remarkable fluctuation of opinion that has taken place in the modern period, is the silent change that has passed over men's minds on this important subject.

After these and several more general instructions of a similar character, almost all of them showing good religious feeling and clear common sense, the author gives a very good commentary on the Creed, the Sacraments, the Commandments, and the deadly sins. The little tract ends with a few words of instruction to priests as to the manner of saying mass, and of giving holy communion to the sick.

When the editor first read this little book, in one of the Oxford manuscripts, it was his intention to print it with an extended commentary, for the purpose of illustrating the

ritual, religious, and social feelings of an important period in history. This would have been out of place in a publication of the Early English Text Society. The document as it stands speaks clearly enough to those to whom its voice is audible.

As an illustration of Mirk's work the editor has printed from Lansdowne MS., 762, seven questions to be asked of persons near death. The date of the manuscript from which they are taken is thought to be about 1470. The volume is partly written on vellum and partly on paper, and contains many different pieces. Several of them are prophesies.

The editor must not conclude without thanking his learned friend, John Ross, Esq., of Lincoln, for his many valuable notes and suggestions; especially for the interesting extracts concerning ankresses, from his unrivalled collections relative to the history of this his native county. He has also received kind help from the very Reverend Daniel Rock, D.D.; and from his friends James Fowler, Esq., F.S.A., of Wakefield, and the Reverend Joseph T. Fowler, F.S.A., of St. John's College, Hurstpierpoint.—E. P.

Bottesford Manor, near Brigg,
September 9, 1867.

ERRATA.

P. 22, l. 709, *scales* for *seales*.
P. 66, l. 28, *father and son* for *father to son*.

Instructions for Parish Priests.

Cotton. MS. Claudius A II. Fol. 127.

¶ *Propter presbiterum parochialem instruendum.*

God seyth hym self, as wryten we fynde,
That whenne þe blynde ledeth þe blynde,
In to þe dyche þey fallen boo,
For þey ne sen whare by to go.
So faren prestes now by dawe;
They beth blynde in goddes lawe,
That whenne þey scholde þe pepul rede
In to synne þey do hem lede.
Thus þey haue do now fulle ȝore,
And alle ys for defawte of lore,
Wharefore þou preste curatoure,
ȝef þou plese thy sauyoure,
ȝef thow be not grete clerk,
Loke thow moste[1] on thys werk;
For here thow myȝte fynde & rede.
That þe be-houeth to conne nede,
How thow schalt thy paresche preche.
And what þe nedeth hem to teche,
And whyche þou moste þy self be.
Here also thow myȝte[2] hyt se;
For luytel ys worthy þy prechynge,
ȝef thow be of euyle lyuynge.

When the blind lead the blind both fall into the ditch.

Priests lead their flocks into sin through their own want of lore.

Ignorant priests should read this book.

Preaching worth little if the preacher's life be evil.

[1] oft. [2] myghtest.

Priests must be chaste,

Preste,[1] þy self thow moste be chast,
And say þy serues wyþowten hast,
That mowthe & herte acorden I[2] fere,
ȝef thow wole that god þe here.

and eschew lies and oaths,

Of honde & mowþe þou moste be trewe,
And grete oþes thow moste enchewe,[3] (*sic*)
In worde and dede þou moste be mylde,
Bothe to mon and to chylde.

drunkenness, gluttony, pride, sloth and envy.

Dronkelec[4] and glotonye,
Pruyde and slouþe and enuye,
Alle þow moste putten a-way,
ȝef þow wolt serue god to pay.
That þe nedeth, ete and drynke,
But sle þy lust for any thynge.

They must keep from taverns, trading, wrestling, shooting, and the like.

Tauernef also thow moste for-sake,
And marchaundyse þow schalt not make,
Wrastelynge, & schotynge, & suche maner game.
Thow myȝte not vse wythowte blame.

[Fol. 127 back.]

Hawkynge, huntynge,[5] and dawnsynge,
Thow moste forgo for any thynge;

Cutted clothes, piked shoon, markets, and fairs to be avoided.

Cuttede clothes and pyked schone,
Thy gode fame þey wole for-done.
Marketes and feyres I the for-bede,
But hyt be for the more nede,
In honeste clothes[6] thow moste gon,

Armour not to be worn; beard and crown to be shaven.

Baselard ny bawdryke were þow non.
Berde & crowne thow moste be schaue,
ȝef thow wole thy ordere saue.

They must practise hospitality,

Of mete and drynke þow moste be fre,
To pore and ryche by thy degre.

read the psalter, and take heed of domesday.

ȝerne[7] thow moste thy sawtere rede,
And of the day of dome haue drede;
And euere do gode a-ȝeynes euele,
Or elles thow myȝte not lyue wele.

[1] ffirst. [2] in. [3] eschewe. [4] Dronkelewe.
[5] Hawkes, houndes. [6] clothing. [7] Besely.

Wy*m*mones se*r*ues[1] thow moste forsake, — Priests should beware of women,
Of euele fame leste they the make,
For wy*m*menes speche that ben schrewes, — and especially of shrews,
Turne ofte a-way gode thewes.
From nyse iapes[2] and rybawdye, — and avoid japes and ribaldry,
Thow moste turne a-way þyn ye;
Tuynde[3] þyn ye þat thow ne se
The[4] cursede worldes vanyte.
Thus thys worlde þow moste despyse, — that they may despise the world
And holy vertues haue in vyse, — and follow after virtue.
ȝef thow do þus thow schalt be dere
To alle men that sen and here.

Quid & quomodo predicare debet parochianos suos.

Thus thow moste also preche, — What a priest must teach his flock.
And thy paresche ȝerne teche;
Whenne on hath done a synne,
Loke he lye not longe there ynne,
But a-non that he hym schryue, — Shriving.
Be hyt[5] husbande be hyt[6] wyue,
Leste he forȝet by lentenes day,[7]
And oute of mynde hyt go away.
Wymmen that ben wyth chy[l]de also, — Women with child to go to confession,
Thow moste hem teche how þey schule do.
Whenne here tyme ys neghe y-come,
Bydde hem do thus alle & some.
Theche hem to come & schryue hem clene, — [Fol. 128.]
And also hosele hem bothe at ene, — and receive holy communion.
For drede of perele that may be-falle,
In here *trauelynge* that come schalle.
To folowe the chylde ȝef hyt be nede,
ȝef heo se hyt be in drede;
And teche the mydewyf neu*er* the latere, — The midwife's duties.
That heo haue redy clene watere,

[1] felaship. [2] gaudees. [3] Turne. [4] This. [5] he. [6] she. [7] ester day.

Thenne bydde hyre spare for no schame,
To folowe the chylde there at hame,
The child to be baptised if but half born. And thaghe þe chylde bote half be bore,
Hed and necke and no more,
Bydde hyre spare neuer þe later
To crystene hyt and caste on water;
And but scho mowe se þe hed,
Loke scho folowe hyt for no red;
And ȝef the wommon thenne dye,
The midwife to rip up the mother to save the child's life. Teche the mydwyf that scho hye
For to vndo hyre wyth a knyf,
And for to saue the chyldes lyf
And hye that hyt crystened be,
For that ys a dede of charyte.
And ȝef hyre herte ther-to grylle,
If the midwife's heart fail her she is to call in a man to help her, Rather þenne the chylde scholde spylle,
Teche hyre thenne to calle a mon
That in that nede helpe hyre con.
for if the child is lost through her fault she may weep for it evermore. For ȝef the chylde be so y-lore,
Scho may that wepen euer more.
Bote ȝef the chylde y-bore be,
And in perele thow hyt se,
Ryght as he byd hyre done,
Caste on water and folowe hyt sone.
A-noþere way þow myght do ȝet,
In a vessel to crystone hyt,
And when scho hath do ryȝt so,
The water and vessel used in baptism to be burnt or cast into the church font. Watere and vessel brenne hem bo,
Othere brynge hyt to þe chyrche a-non,
And caste hyt in the font ston,[1]
Baptism not to be administered twice. But folowe thow not þe chylde twye,
Lest afterwarde hyt do the nuye.
[Fol. 128. back.] Teche hem alle to be war and snel
That they conne sey þe wordes wel,

[1] These two lines are not in Douce MS. 103.

And say the wordes alle on r—
As a-non I wole ȝow schowe
Say ryȝt thus and no more,
For non othere wym̃menes[1] lore;
¶ I folowe the or elles[2] I crystene þe, in the nome of The form of baptism
the fader & þe sone and the holy gost. Amen.[2]
Or elles thus,[2] Ego baptiȝo te. N. In nomine patris
& filij & spiritus sancti Amen.
Englysch or latyn, whether me seyþ, may be said in English or Latin.
Hyt suffyseth to the feyth
So that þe wordes be seyde on rowe,
Ryȝt as be-fore I dyde ȝow schowe;[3]
And ȝef þe cas be-falle so,
þat men & wym̃men be fer hyre fro, The parents may christen the child if no one else be nigh.
Then may the fader wyþoute blame
Crysten the chylde and ȝeue hyt name;
So may the moder in suche a drede
ȝef scho se that hyt be nede.
ȝet thow moste teche hem more,
That alle þe chyldren þat ben I-bore
Byfore aster and whyssone tyde, Children to be christened at Easter and Whitsuntide only, except of necessity.
Eghte dayes they schullen a-byde,
That at the font halowynge
They mowe take here folowynge,
Saue tho that mowe not a-byde
For peryle of deth to that tyde.
A-nother tyme gyf hem folghthe
As the fader & þe moder wolþe.[4]
Godfader and godmoder þou moste preche God-parents to teach their god-children pater noster, ave, and creed,
þat þey here godchyldere to gode teche,
Here pater noster and here crede
Techen hem they mote nede.
By hem also they schule not slepe and not to sleep with them while very young.
Tyl þey con hem self wel kepe.

[1] kynnes. [2] Not in Douce 103. [3] myghtest knowe. [4] þoȝte.

Also wyth-ynne the fyfþe ȝere
Confirmation. Do þat they I-bysbede were;
For tho þat bydeth ouer more,
The fader & þe moder mote rewe hyt sore;
Out of chyrche schule be put
Tyl þe byschope haue bysbede hyt.
[Fol. 129.] And ȝet moste thow teche hem more,
That godfader and godmoder be war be-fore,
God-parents not to hold their god-children at confirmation. ¶ That they þat ben at the folowynge,
Holde not þe chylde at the confermynge;[1]
And also þow moste, as þou dost preche,
Relatives in blood by marriage or spiritually not to intermarry. The cosynage of folowynge teche;
And þow wolt that conne wel,
Take gode hede on thys spel.
In the myddel the chylde stont,
As he ys folowed in the font.
¶ Alle these be cosynes to hym for ay,
That none of hem he wedde may;
Who are cousins by baptism. The prẽste þat foloweþ, þe prẽstes chyldere, þe prẽste,
And the chyldes fader & moder, þe godfader & hys
Wyf knowe be-fore folghthe, þe godfader chylderen,
the chyldes moder and hys godfader, &c.
¶ The same cosynage in alle thynge,
Is in the chyldes confermynge.
Who by confirmation. The chylde þat ys confermet,[2] þe byschop, þe
byschopes chylderen, þe byschop and þe chyldes
fader and hys moder, the godfader and hys wyf,
the chyldes fader and hys godfader, the chyldes
moder and hys godmoder,
These schule neuer on wedde oþer,
But cosynes beth as suster & broþer.
ȝet teche hem a-nother thynge,
Espousals. That ys a poynt of weddynge;
He that wole chese hym a fere,
And seyth to hyre on thys manere,

[1] bisshoping. [2] Not in Douce 103.

"Here I take the to my wedded wyf, — Form of marriage.
And there-to I plyghte þe my trowþe
Wyth-owten cowpulle or fleschly dede,"
He þat wommon mote wedde nede;
For þaghe he or ho a-nother take,
That word wole deuors[1] make.
Loke also þey make non odde[2] weddynge, — Irregular marriages are cursed.
Lest alle ben cursed in that doynge.
Preste & clerke and other also,
That thylke serues huydeth so,
But do ryȝt as seyn the lawes,
Aske the banns thre halydawes. — Banns to be asked.
Then lete hem come and wytnes brynge — [Fol. 129 back.]
To stonde by at here weddynge;
So openlyche at the chyrche dore
Lete hem eyther wedde othere.
Of lechery telle hem ryght þys — Lechery a deadly sin,
That dedly synne for sothe hyt ys;
On what skynnes maner so hyt be wroȝt,
Dedly synne hyt ys forthe broght,
Saue in here wedhod[3] — save in wedlock.
That ys feyre to-fore god.
Thaȝ mon & wommon be sengul boþe,
As dedly synne they schulen hyt loþe.
Also thys mote ben hem sayde, — Children not to sleep together after seven years of age.
Boþe for knaue chyldere & for mayde,
That whenne þey passe seuen ȝere,
They schulé no lengere lygge I-fere,
Leste they by-twynné hem brede
The lykynge of that fowle dede.
Also wryten wel I fynde,
That of synne aȝeynes kynde
Thow schalt thy-paresch no þynge teche, — Pœderastia.
Ny of that synne no thynge preche;

[1] a dome. [2] bond. [3] wededhod.

Adultery is a great sin,

But say þus by gode a-vys,
þat to gret synne forsoþe hyt ys,
For any mon þat bereth lyf
To forsake hys wedded wyf
And do hys kynde other way,
þat ys gret synne wyþowte nay;

which a man must confess to his shrift-father.

But how and where he doth þat synne,
To hys schryffader[1] he mote þat mynne.
Also thow moste thy god pay,
Teche thy paresch þus & say,
Alle that ben of warde[2] & elde
þat cunnen hem self kepe & welde,

Confession.

They schulen allè to chyrche come,
And ben I-schryue alle & some,

Communion to be received.

And be I-hoseled wyth-owte bere
On aster day alle I-fere:
In þat day by costome
Ze schule be hoselet alle & some.

[Fol. 130.]

Teche hem þenne wyth gode entent,

The real presence to be believed in.

To be-leue on that sacrament;
That þey receyue in forme of bred,
Hyt ys goddes body þat soffered ded
Vp on the holy rode tre
To bye owre synnes & make vs fre.

It is but wine and water that is given to the people after communion.

Teche hem þenne, neuer þe later,
þat in þe chalys ys but wyn & water
That þey receyueth for to drynke
After that holy hoselynge;

Directions for receiving communion.

Therfore warne hem þow schal
That þey ne chewe þat ost to smal,
Leste to smale þey done hyt breke,
And in here teth hyt do steke;

Wine and water to be drunk after the host is eaten.

There fore þey schule wyth water & wyn
Clanse here mowþ that noȝt leue þer In;

[1] confessour. [2] wytte.

But teche hem alle to leue sadde,
þat hyt þat ys in þe awter made;
Hyt ys verre goddes blode
That he schedde on þe rode.

The consecrated wine is God's blood that was shed on the rood.

3et þow moste teche hem mare
þat whenne þey doth to chyrche fare,
þenne bydde hem leue here mony wordes,
Here ydel speche, and nyce bordes,

How to behave in church.

And put a-way alle vanyte,
And say here pater noster & here aue.[1]
No non in chyrche stonde schal,
Ny lene to pyler ny to wal,

Men should there put away all vanity and say the *pater noster* and *ave*.

But fayre on kneus þey schule hem sette,
Knelynge doun vp on the flette,
And pray to god wyth herte meke
To 3eue hem grace and mercy eke.

Not to loll about, but to kneel on the floor.

Soffere hem to make no bere,
But ay to be in here prayere,
And whenne þe gospelle I-red be schalle,
Teche hem þenne to stonde vp alle,

When the Gospel is read all people are to stand up.

And blesse[2] feyre as þey conne
Whenne gloria tibi ys by-gonne,
And whenne þe gospel ys I-done,
Teche hem eft to knele downe sone;

[Fol. 130 back.]

And whenne they here the belle rynge
To that holy sakerynge,
Teche hem knele downe boþe 3onge & olde,
And boþe here hondes vp to holde,

They are to kneel when they hear the bell ring at the consecration.

And say þenne in þys manere
Feyre and softely wyth owte bere,
"Ihesu, lord, welcome þow be,
In forme of bred as I þe se;

A Prayer.

Ihesu! for thy holy name,
Schelde me to day fro synne & schame;

[1] crede. [2] *add* hem.

Schryfte & howsele, lord, þou graunte me bo,
Er that I schale hennes go,
And verre contrycyone of my synne,
That I lord neuer dye there-Inne;
And as þow were of a may I-bore,
Sofere me neuer to be for-lore,
But whenne þat I schale hennes wende,
Grawnte me þe blysse wyth-owten ende. AMEN."
Teche hem þus oþer sum oþere þynge,
To say at the holy sakerynge.
Teche hem also, I the pray,

All men are to kneel when they see a priest bearing the host.

That whenne þey walken in þe way
And sene þe preste a-gayn hem comynge,
Goddes body wyth hym berynge,
Thenne wyth grete deuocyone,
Teche hem þere to knele a-downe;
Fayre ne fowle, spare þey noghte
To worschype hym þat alle hath wroghte;

The benefits received by seeing the host, according to St. Augustinus.

For glad may þat mon be
Þat ones in þe day may hym se;
For so mykyle gode doþ þat syght,
(As seynt austyn techeth a ryght,)
Þat day þat þow syst goddes body,
Þese benefyces schalt þou haue sycurly;[1]
Mete & drynke at thy nede,

The recipient on that day shall not lack food, shall be forgiven idle words and oaths, shall not

Non schal þe þat day be gnede;[2]
Idele othes and wordes also
God for-ȝeueþ the bo;
Soden deth that ylke day,

[Fol. 131.]

fall by sudden death, nor become blind.

The dar not drede wyþowte nay;
Also þat[3] day I the plyȝte
Þow schalt not lese þyn ye syȝte;
And euery fote þat þou gost-þenne,
Þat holy syȝt for to sene,

[1] Douce 103 gives this line thus:—"Thou shalt haue þes sikerly."
[2] grede. [3] thilk.

328 þey schule be tolde to stonde in stede
Whenne thow hast to hem nede.
Also wyth-ynne chyrche & seyntwary[1] — Games not to be played in church or churchyard.
Do ry3t thus as I the say,
332 Songe and cry[2] and suche fare,
For to stynte þow schalt not spare;
Castynge of axtre & eke of ston,
Sofere hem þere to vse non;
336 Bal and bares and suche play,
Out of chyrche3orde put a-way;
Courte holdynge and suche maner chost, — Courts not to be held there.
Out of seyntwary[3] put þow most;
340 For cryst hym self techeth vs
þat holy chyrche ys hys hows, — The church God's house.
þat ys made for no þynge elles[4]
But for to praye In, as þe boke telles;[5]
344 þere þe pepulle schalo geder with Inne
To prayen and to wepen for here synne,
Teche hem also welle and greythe
How þey schule paye here teythe: — Tythes to be duly paid,
348 Of alle þynge that doth hem newe,
They schule teythe welle & trewe,
After þe costome of þat cuntraye
Euery mon hys teythynge[6] schale paye
352 Bothe of smale and of grete, — of small things and great, sheep, swine, and other live cattle.
Of schep and swyn & oþer nete.
Teyþe of huyre and of honde,
Goth by costome of þe londe, — It is useless to speak much of tithing, even ignorant priests understand that.
356 I holde hyt but an ydul þynge
To speke myche of teythynge,

[1] chirch hay.

[2] There is a note in Douce 103, *f.* 126*b*, in a hand a few years later than the text:—
"Danseyng, cotteyng, bollyng, tenessyng, hand ball, fott ball, stoil ball & all manner other games out cherchyard.
I ye pra & reyng þat lent no be ther
As it were in merket or fair."

[3] churchyerd. [4] moȝt elles. [5] bookes. [6] Eche one teythe.

For þaȝ a prẽste be but a fonne,[1]
Aske hys teyþynge welle he conne.

Witchcraft forbidden.

Wychecrafte and telynge,
Forbede þou hem for any þynge;

[Fol. 131 back.]

For who so be-leueth in þe fay
Mote be-leue thus by any way,
That hyt ys a sleghþe of þe del[3]
Þat makeþ a body to cache el.[4]
Þenne syche be-leue he gart hem haue
Þat wychecrafte schale hem saue,
So wyth chames[5] & wyth tele,
He ys I-broȝte aȝeyn to hele.
Þus wyth þe fende he ys I-blende,
And hys by-leue ys I-schende.

Usury forbidden.

Vsure and okere þat beth al on,
Teche hem þat þey vse non;
That ys a synne fulle greuus
By-fore owre lord swete Ihesus.
God taketh myche on gref
To selle a mon in hys myschef
Any þynge to hye prys.

Men not to sell at too high a price.

For welle he wot þat oker hyt ys,
And lene .xij d. to haue .xiij.
For þat [is] vsure wyþowte wene.
Teche hem also to lete one,
To selle þe derrer for þe lone.
To prẽche hem also þou myȝt not wonde,—
Bothe to wyf and eke husbonde,—
Þat nowþer of hem no penaunce take,
Ny non a vow to chastite make,
Ny no pylgrimage take to do
But ȝef boþe assente þer to.
These þre poyntes verement
Nowþer schale do but boþe assent,

Husbands and wives not to make vows of chastity, penance, or pilgrimage without the consent of each other.

[1] fon. [2] kon. [3] Or "de[ue]l." [4] Or "e[ue]l."
[5] charmes: chames in the text is probably a scribal error.

Saue þe vow[1] to Iherusalem,
þat ys lawful to e*þer* of hem.
þenne schale þe husbonde als blyue[2]
Teche & p*re*che so hys wyue,
That heo a-vow no man*er* þynge
But hyt be at hys wytynge;
For þaȝ heo do, hyt may not stonde
But heo haue grawnte of hyre husbonde;
And ȝef þe husbonde assente þer to,
þenne nedely hyt mote be do;
No more schale he verément
But hys wyf þer*to* assent.
The pater noster and þe crede,
Preche þy paresche þou moste nede;
Twyes or þryes in þe ȝere
To þy paresch hole and fere,
Teche hem þus, and byd hem say
Wyþ gode entent eu*er*y day,
"FAder owre þat art in heuene,
Halowed be þy name w*ith* meke steuene,
þy kyngdom be for to come
In vs synfull*e* alle and some;
þy wylle be do in erþe here
As hyt ys in heuene clere;
Owre vche dayes bred, we þe pray,
þat þow ȝeue vs þys same day;
And forgyue vs owre trespas
As we done hem þat gult vs has;
And lede vs in to no fondyng*e*,
But schelde vs alle from euel þyng*e*. Amen."
"HAyl be þow mary full*e* of g*ra*ce;
God ys wyþ þe in eu*er*y[3] place;
I-blessed be þow of alle wy*m*men,
And þe fruyt of þy wombe Ih*esus*![4] Amen."

Except the vow of a pilgrimage to Jerusalem.

Wives not to make vows unknown to their husbands.

[Fol. 132.]

Pater noster and creed to be taught.

The "Our Father."

The "Hail Mary."

[1] avowe. [2] to stynt stryfe. [3] eche a. [4] MS. Ihc.

The "I believe."

"I be-leue in oure holy dryȝt,
Fader of heuene god, almyȝt,
þat alle thynge has wroȝt,
Heuene and erþe & alle of noȝt:
On ihesu cryst I be-leue also,
Hys only sone, and no moȝ,
þat was conceyued of þe holy spyryt,
And of a mayde I-bore quyt,
And afterward vnder pounce pylate
Was I-take for vye and hate,
And soffrede peyne and passyone,
And on þe croys was I-done;
[Fol. 132 back.] Ded and buryed he was also,
And wente to helle to spoyle oure fo,
And ros to lyue the þryde day,
And stegh to heuene þe .xl. day,[1]
ȝet he schale come wyþ wounde rede
To deme þe quyke and þe dede.
In þe holy gost I leue welle;
In holy chyrche and hyre spelle.
In goddes body I be-leue nowe,
A-monge hys seyntes to ȝeue me rowe;
And of my synnes þat I haue done,
To haue plenere remyssyone,
And when my body from deth schal ryse,
I leue to be wyth god and hyse,
And haue the ioye þat lasteþ ay;
God graunte hym self þat I so may. Amen."

The Articles of Faith.

The artykeles of the fey
Teche þy paresch þus, & sey;
That seuene[2] to dyuynyte,
And .vij. to the humanyte.

1. Believe on Father, Son, and Holy Ghost.

¶ *Primus.* The fyrste artykele ys þou wost
Leue on fader and sone & holy gost.

[1] whan tyme he say. [2] *add* þerteyneth.

¶ ij*us*. The secou*n*de ys to leue ry3t
pat þe fader ys god al my3t.
¶ iij*us*. The þrydde ys, as þow syst,
For to leue on ihesu cryst;
pat he ys goddes sone ry3t,
And þoþe on god & of on my3t.
¶ iiij*us*. The holy gost, persone þrydde,
Leueth also, I 3ow bydde,
That he ys god wyth o*per* two,
And 3et on god and no mo.
Leste þys be hard 3ow to leue,
By ensau*m*pul I wole þat preue:
Se þe ensau*m*pul þat I 3ow schowe,
Of water and ys and eke snowe;
Here beth þre þynges, as 3e may se,
And 3et þe þre alle water be.
Thus þe fader and þe sone & þe holy gost
Beth on god of my3tes most;
For þagh þey be person*us* þre,
In on godhed knyt they be.
¶ v*us*. These þre in on godhede
Wyth on assent and on rede,
Alle þyng*e* made wyth on spelle,
Heuene, and vrþe, and eke helle.
¶ vj. The sexþe artykele, 3ef 3e wole fynde,
Holy chyrche taketh in mynde
That þor3 þe my3t of þe holy gost
Is in vrthe of power most,
And as my3ty, as I 3ow telle,
Boþe of þe 3ates of heuene & helle
To tuynen and open at heyre byddyng*e*
Wythowte 3eyn-stondyng*e* of any þyng*e*.
¶ vij*us*. The seuenþe artykele, for soþe hyt ys,
þat he schal ende in ioye & blys
When body and soule to-geder schal come,
And the gode to ioye be I-nome,

2. The Father is God Almighty.

3. Jesus Christ is the Son of God,

and one with him.

4. The Holy Ghost is God,

and one with Father and Son.

An illustration: water, ice, and snow are three and yet one.

[Fol. 133.]

Thus it is with the Father, Son, and Holy Ghost.

5. Who have made with one assent heaven, earth, and hell.

6. Power of the Holy Ghost.

7. The Resurrection.

496 And the euel be put a-way
In to the peyne that lasteþ ay.

8. Jesus Christ became man in Mary's womb. ¶ viij*us*. The eghþe artykele ys not to hele,
þe strengþe of oure feyth þe more dele,
500 The flesch and blod þat ihesus tok
In mayde mary, as seyth þe bok,
þor3 the holy gostes my3t
þat in þat holy vyrgyne ly3t.

9. Who was a Virgin. ¶ ix*us*. The nynþe artykele ys for to mene
505 þat he was bore of a mayde clene.

10. The Lord's passion. ¶ x*us*. þe tenþe artykele oure synne sleth,
Crystes passyone and hys deth.

11. He went down into Hell, in soul and Godhead, while his body was in the tomb. ¶ xj*us*. The eleuenþe ys for to telle
509 How he wente to spoyle hèlle,
In soule and godhede wyth-owte nay
Whyle the body in towmbe lay.

12. He rose again. ¶ xij*us*. The twelfþe artykele maketh vs fayn,
513 For he ros to lyue a-gayn
[Fol. 133 back.] The þrydde day in the morowe
For to bete alle oure sorowe.

13. He went up into Heaven on Holy Thursday. ¶ xiij*us*. The þretenþe artykele, as telle I may,
517 þat cryst hym self on holy þursday
Stegh in to heuene in flesch & blod,
That dyede by forn[1] on þe rod.

14. He shall come again at Domesday to judge the living and the dead. ¶ xiiij*us*. The fourteneþ artykele, ys soþe to say,
521 þat cryst schale come on domes day
Wyþ hys woundes fresch and rede
To deme þe quyke and þe dede.
524 Here ben þe artykeles of þe foy;
Preche[2] hem ofte I þe prey.

The Seven Sacraments. ¶ *Septem sacramenta ecclesie.*

TO preche also þow my3t not[3] yrke
þe .vij. sacramentes of holy chyrche.[4]

[1] bifor. [2] Teche. [3] die. [4] kirk.

528 þat ys folghþe þat clanseþ synne, — I. Baptism.
And confermynge after, as we may mynne,[1] — II. Confirmation.
The sacrament of goddes body, — III. The Eucharist.
And also penaunce þat ys verrey, — IV. Penance.
532 Ordere of prest, and spousayle, — V. VI. Orders and Matrimony.
And þe laste elynge wyth-owte fayle; — VII. Unction.
Lo here the seuene and no mo,
Loke thow preche ofte þo.

¶ *De sacramento baptismatis.* — Baptism.

536 ȝEt I mote in thys worchynge
Teche the more of folewynge,
For hyt ys syche a sacrament
þat may lyȝtely be I-schent
540 But hyt be done redyly
In vche[2] a poynte by and by;
Therfore do as I the say,
Lest thow go out of þe way.
544 Hast þou wel vnderstonde my lore
As I taghte the by-fore,
How þou schuldest wymmen lere
þat wyth chylde grete were?
548 But þys ys for þyn owne prow
þat I here teche the now. — Children baptized at home to be brought to church.
ȝef a chylde myscheueth at home,
And ys I-folowed & has hys[3] nome,
552 ȝef hyt to chyrche be broȝt to þe — [Fol. 134.]
As hyt oweth for to be,
Thenne moste þou slyly[4] — The priest to ask those present at the baptism whether the words were said aright.
Aske of hem þat were þere by,
556 How þey deden þen in þat cas
Whenne þe chylde I-folowed was,
And whether þe wordes were seyde a-ryȝt,
And not turnet in þat hyȝt;

[1] nym. [2] euery. [3] no. [4] full sotelly.

560 ȝef þe wordes were seyde on rowe
As lo here I do þe schowe.

Ista sunt uerba baptismi in domo.

The words of baptism.

¶ I crystene þe, or elles I folowe þe, N. In nome of þe fader and the sone, and the holy gost. Amen.
564 And þagh þou ȝeue no name to hem̃,
Ny nempne hem no maner name,
I telle hyt for no blame,
Hyt may be don al by thoght
568 Whenne hyt ys to chyrche I-broght,
And þaȝ, me say, as þey done vse
Sory laten in here wyse, (As þus)
Bad Latin spoils not the Sacrament,
I folowe þe in nomina patria & filia spiritus
572 sanctia. Amen.
Of these wordes take þow non hede,
þe folghþe ys gode wythoute drede
So þat here entent & here wyt
576 Were forto folowe hyt;
If the first syllable of each word be right.
Ay whyle þey holde þe fyrste sylabul
þe folghþe ys gode wythouten fabul (As þus)
Pa of patris. fi of filij. spi of spiritus sancti. Amen.
580 þenne do þe seruyse neuer þe later,
Alle saue þe halowynge of þe water;
Holy oil to be used.
Creme & crysme and alle þynge elles
Do to þe chylde as þe bok telles;
584 And ȝef þe chylde haue nome by-fore,
Lete hyt stonde in goddes ore,
And ȝef hyt haue not, lete name hyt þare,
ȝef hyt schule in greyþe fare.
[Fol. 134 back.] If a person uses the matter and form of baptism in jest, it is not a sacrament unless he intended it to be so.
588 But what and on in hys bordes
Caste on water and say þe wordes,
Is þe chylde I-folowed or no?
By god I say nay for hem̃ bo.
592 But ȝef hyt were hys fulle entent

To ȝeue þe chylde þat sac*ra*ment,
þenne mote hyt stonde wyþoute nay, (As þus)
And he þerfore rewe hyt may.
¶ But ȝef cas falle thus,
þat he þe wordes sayde a-mys, — If the words are said in wrong order the sacrament is nought.
Or þus In no*mi*ne filij & pa*tri*s & sp*iri*tus *sancti*. Amen.
Or any oþer wey but þey set hem on rowe,
As þe fader & þe sone & þe holy gost,
In no*mi*ne pa*tri*s & filij & sp*iri*tus *sancti*. Amen.
ȝef hyt be oþ*er* weyes I-went,
Alle þe folghþe ys clene I-schent; — When the baptism has not been valid, the priest is to perform the holy rite over again,
þenne moste þou, to make hyt trewe,
Say þe serues alle a-newe,
Blesse þe water & halowe þe font,
Ryght as hyt in bok stont;
þenne be þe war in alle þyng*e*,
Whenne þou comest to þe plungyng*e*,
þenne þou moste say ryȝt þus, — and say thus.
Or elles þou dost alle a-mys,
¶ Si tu es baptiȝat*us*, ego te no*n* rebaptiȝo. Sed si no*n* es baptiȝat*us*, ego te baptiȝo. In no*mi*ne pa*tri*s & filij & sp*iri*tus *sancti*. amen. — Form of conditional baptism.
þat oþer serues say þow myȝt
On þy bok alle forth ryght;
þow moste do þe same manere
ȝef a chylde I-fownde were, — A foundling is to be conditionally baptized.
And no mon cowþe telle þere
Whe*þer* hyt were folowed or hyt nere;
þenne do to hyt in alle degre,
As here before þou myȝt se.
But what & þou so dronken be — If a priest be so drunken that his tongue serves him not he must not baptize.
þat þy tonge wole not se*r*ue þe,
þenne folowe þow not by no way
But þou mowe the wordes say.
Luytel I-noghe for soþe hyt ys,
Thaghe thow be bothe war & wys, [Fol. 135.]

The sacrament for to do,
Thaghe þou be neu*er* so abul *þer* to;
How schulde þenne a droken[1] mon
Do þat þe sobere vnneþe con?
And ȝef þow wole þy worschype saue,
Oil and creme to be always in readiness. Oyle & creme þow moste nede haue,
Alway redy for ferde of drede,
To take *þer*-to when þou hast nede,
And for to eschewe þe byschop*us* scheme,
Creme to be changed yearly. Vche ȝere ones chawnge þy creme,
And þat as sone as thow may,
After Holy Thursday the oil to be changed. A-non after schere þursday,
Thow moste chawnge þyn oyle also,
Þat þey mowe be newed bo,
ȝet wole I make relacyon*e*
To þe of confyrmacyon*e*
Þat in lewde[2] mennes menyng*e*
Confirmation Is I-called þe byspyng*e*;
But for þow hast *þer* of luytel to done,
Þer-fore I lete hyt passe ou*er* sone,
For hyt ys þe bisschopes ofyce,
I wot þe charge ys all*e*[3] hyse,
But ȝet I wole seche ȝerne
Sum*w*hat *þer* of to make þe lerne.
must be performed by a bishop. Þat sac*ra*ment mote nede be don*e*,
Of a bysschope nede as ston,
No man of lower degree can perform it. *Þer* nys no mon of lower degre,
Þat may *þat* do but onlyche he.
He confermeth & maketh sad.
Þat at þe p*re*ste be-forn hath mad,
The name given in confirmation not to be changed. Wherfore þe nome *þat* ys þenne I-spoke
Moste stonde ferme as hyt were loke,[4]
The bonds to be left about the necks of children But ofte syþes þou hast I-sen
Whenne þe chyldre confermed ben

[1] dronken. [2] by englisshe. [3] also. [4] stoke

Bondes a-bowte here neckes be lafte,
664 þat from hem schule not be rafte,
Tyl at chyrche þe eghþe[1] day,
þe *preste* hym-self take hem a-way.
þenne schale he wyth hys owne hondes
668 Brenne þat ylke same bondes,
And wassche þe chylde ou*er* þe font
þ*ere* he was anoynted in þe front.
And þagh a chylde confermet nere,
672 So þat he folowed by fore were,
To dyspuyte þ*er* of hyt ys no nede,
He schale be saf wythowte drede.

who have been confirmed until the eighth day.

[Fol. 185 back.]

The child to be washed over the front on the eighth day.

THE WHOLE OF THIS SERVICE FOR EXCOMMUNICATION IS SUPPLIED FROM DOUCE MS. 103.

Magna sententia pronuncienda.

The gret sentence I write here,
676 That twies or thries in the yere
Thou shalt *pronounce*, without lette,
Whan thi p*a*risse is togidir mette
Thou shall *pronounce* this idous thing,
680 With crosse & candell and bell knylling
Speke oute redely fir no;t þou wond,
That all mowe the understonde.

Excommunication to be pronounced two or three times a year,

with cross, candle, and tolling of the bell.

Et tunc dicat isto modo.

The form of excommunication.

684 By auttorite of god almi;ti ffader & Son & holy gost,
And of al þe Seynt*es* of heuen. ffirst we accursen al
them that broken the pece of holy chirch or sturben
hit; also all thilk that with hold eny fredomes of holy
688 chirch or beren awey, þat is to vnderstond londes,
houses, rentes or fredomes or p*ro*keren wher thorgh
holy chirch is peyred. Also all thilk that for wrath

All persons are cursed that break the peace of the church,

or that rob the same;

[1] vij.

or for hate of eny person or vicary propor tithinges
that withhold tithes, destroy them, bear them away, or consent thereto. with holden, or destroyen with hem self or with her bestes, or beren awey, and all þat consenten thereto in herinyng of the person or of þe vicary or her
All slanderers, proketours;[1] also all that vnrightfully defameth eny
fire-raisers, person or prokereth to be famed; also all that berneth holy chirch or eny oþer place, and all þat consenten
thieves, and receivers of stolen goods; thereto; also all comon and opon theves, robbers, that agen the pes of the king robben and reven & slen and take away[2] eny mannys goode, and all her recepetoures
all heretics, and consentoures, also all heretikes þat don welyngly agen the lawe of holy chirche, and the feith of cristen dom, in worde or dede or counsaile, or in ensaumple,
usurers, and all that[3] okereres & vsureres that by cause of
and such as lend out cattle in the hope of getting a higher price at pay-day than they could at loan-time; wynnyng lene her catall to her eine cristen tyl a certen day for a mor pris þen hit miȝt haue be sold in tyme of lone; also all þat diffame man or woman wherfor her state and her lose is peyred, for envy or for hate;
forgers of Popes' bulls, and clippers of the king's money; also all þat falsen the popes lettres or billes or scales; also all þat falsen þe kinges money or clippen it, also
users of false measures and weights; all þat falsen or vse false measures, busshelles, galones, & potelles quartes [cuppes[4]] or false wightes, poundes or poundrelles, or false ellen yerdes, wetyngly oþer þan þe lawe of þe lond woll; also all þat ordeyneth or
such as bear false witness against matrimony or testaments; bereth false witnesse agen matrimony laufully made or agen testament that is true, by custom wetyngly;
all traitors and disturbers of the peace; also all þat distroubleth þe pes of Englond, and traitors that ben false or Isenting to falsenes, agen þe king or
stealers of holy things and destroyers of the church's goods; the reame; also all þo that bereth awey holy thing oute of an holy place or vnholy þing fro[5] an holy place; also all þat distroyen corne or eny oþer frutes that fallen to god or holy chirch in toune or in felde, with bestes or with hondes wetyngly; also all that
all that help Jews or Saracens, or helpen with strength, or with vitayles, or soccouren

[1] proctoures, Douce 60. [2] ruyflen, Douce 60. [3] Not in Douce 60.
[4] Added in Douce 60. [5] *sic*, qy. error for "into."

Iewes or Sar3ons agen cristendom; also all þat sleen childeren, or distroyen boren or vnborn, with drynkes or with wichcraft, & all her consentes; also all þat stondeth or herkeneth by ny3tes vnder wolles, dores or wyndowes, for to spy touching euil, and all house brekeres & man quellers; also all þat comeneth with a cursed men or woman wetyngly; also all þat meyn-teyn hem in her syn; also all þat maken false chartors or false eyres wityngly [also all þat maken expimentes or wichecrafte or charmes with oynementes of holy chirch, and all þat leben on hem; also all þat drawen or with holden any teythinges for wrath of eny man or falsely tichen[1]] also all that layen hond on prest or clerk in violence or harme but hit hin self defendant [or eny man in chirch or chirch yarde[2]] also all þo that with drawen or with holden eny offeryng(*sic*) teythinges; also all *þat* defoulen Seyntwary wherfor þe [holy[3]] office is withdrawe or church or churchyerd,[4] most be newe hallowed, but they come to amendment; also all false executores þat maken false testamentes and despose the goodes of him þat is dede oþer wise than his will was at his departyng [or lette his bicquest to chirch or to eny oþer place; also al þat leyen her childeren at eny wey letes or at eny chirch dores or at eny other comyn weyes and leveth hem.[5]]

destroy children, born or unborn, with drinks or witchcraft;

all eavesdroppers, house-breakers, and man-quellers;

all such as commune wittingly with accursed persons;

all makers of experiments, witches, and charmers;

all that hold back tithes or strike priests;

all defilers of sanctuaries;

false executors;

and all that expose their children.

Isto modo pronunciari debet sentencia.

The sentence.

By the auct*horit*e of the ffather and of the son and of the holy goost and of our lady Seynt Mary goddes moder, of heuene, and all oþer virgines and Seynt mighele and all oþer apostles and Seynt Steven and all oþer martires, and Seynt Nicholas and all oþer confessoures & of all the holy hallowen of heuen; We accursen and warren and depar*t*en from all gode dedes

We curse all.

[1] Douce 60. [2] Douce 60. [3] Douce 60.
[4] churchay, Douce 60. [5] Douce 60.

and preres of holy chirch, and of all þes halowen, and dampne into þe peyn of hell all *þose þat* haue don þes articles þat we haue seid bifore, till þey come to amendment; We accursen hem þy the auc*thorite* of the courte of Rome, within and withoute, sleping or waking, going & sytting, stonding and riding, lying aboue erthe and vnder erthe, spekyng and crying and drynkyng; in wode, in water, in felde, in towne: acorsen hem fader and son and holy goost: accursen hem angeles and archangeles and all þe ix orders of heven; accursen hem *patriarkes prophetes* and apostles and all gode*s* disapules and all holy Innocentes, martieres, co*n*fessoures & virgines, monk*es*, canons, heremytes, prest*es* and clerk*es* þat þey haue no p*art* of masse ne matenes ne of none o*þer* gode praiers, that ben do in holy chirch ne in none o*þer* places, but that þe peynes of hell be her mede with Iudas þat betrayed oure lorde Ih*es*u Crist; and þe life of hem be put oute of the boke of lyfe tyll they come to amendment & satisfaction made. fiat fiat. Amen.

who have committed the above-said crimes.

We pray the Father, Son, and Holy Ghost, and all saints, to curse them. May they have no part in the church's prayers, but may Hell be their meed, with Judas that betrayed our Lord.

Than þou thi candell shalt cast to grounde
And spet therto þe same stound
And lete also þe belles knylle
To make her hortes the mor grylle
O*þer* poyntes ben many and fell
þat beth not well fore to hele
þat þou my3t knowe thi self best
In the chartor of fforest
In þe gret chartor also
Thou my3t se many mo.

Then the candle is to be thrown down, and the priest is to spit on the ground. The bells to ring.

Other causes for excommunication may be seen in the great charter and the charter of the forest.

De modo audiendi confessionem.

NOw y praye þe take gode hede,
For þys þou moste conne nede,
Of schryfte & penau*n*ce I wole þe telle,
And a whyle þere In dwelle;

Confession and penance.

But myche more þou moste wyten,
792 Þenne þou fyndest here I-wryten,
And whenne þe fayleþ þer to wyt,
Pray to god to sende þe hyt,
For ofte þou moste penaunce ȝen
796 Boþe to men and to wymmen,
Oþer weyes þen wole þe lawe
Leste they token hyt to harde on awe,
Hyt were fulle harde þat penaunce to do
800 That þe lawes ordeyneth to,
Therfore by gode dyscrecyone,
Þow moste in confessyone,
Ioyne penaunce bothe harde & lyȝte,
804 As þou here aftere lerne myȝte.
But sykerly penaunce wyþowte schryfte[1]
Helpeþ luytel þe sowle þryfte;
Þerfore of schryfte I wole þe kenne
808 And to ioyne penaunce þenne,
To here schryft þou moste be fayn,
And hye þerto wythowte layn.
And fyrst when any mon I-schryue wole be
812 Teche hym to knele downe on hys kne,
Fyrst þow moste aske hym þen,
Wheþer he be þy paresschen,
And ȝef he vnswere and say nay,
816 Theche hym home fayre hys way,
But he schowe þe I-wryten,
Where by þou myȝt wel I-wyten,
Þat he hath leue of hys prest
820 To be I-schryue where hym lust,
For these poyntes wyþowte nay
He may haue leue to go hys way,
And schryue hym at a-noþer prest
824 Where that hym beste lust,[2]

The shrift-father must know much more than is told here. He is to pray to God for wit.

Legal penances are very hard, and must be given discreetly.

Penance without shrift helps little the soul.

When a man goes to confession he is to kneel, and the priest is to ask him if he be of his parish.

[Fol. 136.]
If he be not, the priest may not hear his shrift unless he had leave to come from his own parish priest.

A man may leave his parish priest and go to confession elsewhere for these reasons:—

[1] These two lines not in Douce 103.
[2] The foregoing five lines not in Douce 103.

If his parish priest be indiscreet;

Leste indyscrete hys prest were,
Hys confessyone for to here,
Or ȝef he knewe by redy token
828 Þat hys schryfte he wolde open,
Or ȝef hym self had done a synne
By þe prestes sybbe kynne,
Moder, or suster, or hys lemmon,
832 Or by hys doghter ȝef he hade on,
Or ȝef he stonde hym on awe,
To dedly synne leste he hym drawe,
Or ȝef he hade vndertake
836 Any pylgrymage for to make,
Or ȝef hys prest as doctorus sayn
By any of hys paresch haue layn,
For þese he may leue take,
840 And to a-noþer hys schryfte make,
And werne hym leue hys prest ne may
Lest hyt greue hym a-noþer day,
And þaȝ he do for noȝt hyt ys,
844 Þe byschope wole ȝeue hym leue I-wys.

if he knew that his confession would be revealed;

if he had done a sin with any of the priest's near kindred, as mother, sister, concubine, or daughter;

if he feared that his priest would draw him into sin;

if he had made a vow of pilgrimage;

or if the priest had lain with any of his parishioners.

A priest may hear the confession of a scholar, a sailor, or a passenger;

Of scoler, of flotterer, or of passyngere
Here schryft lawfully þou myȝt here;
And also in a-noþer cas,
848 ȝef þou a mon a-corset has,
He mote nede be soyled of þe,
Whoso pareschen euer he be;
And of mon þat schal go fyȝte
852 In a bateyl for hys ryȝte,
Hys schryft also þou myȝte here.

and if he has cursed any one he must absolve him.

He may also hear the shrift of a person about to go to battle;

[Fol. 136 back.]

þaȝ he þy pareschèn neuer were;
And of a mon þat deth ys negh.
856 Here hys schryft but þen be slegh,
Byd hym & oþer also by fore,
ȝef þat þey to lyf keuere,[1]
Þat þey go for more socour

or of one near death, though he be not a parishioner.

[1] kore.

To here owne curatour,
And schryue hem newe to hym b
And take he penaunce newe also.
¶ Or ȝef any do a synne,
And þy paresch be wyth Inne,
Of þat synne a-soyle hym þenne,
Þaȝ he be not þy pareschenne,
But ȝef þe synne be so stronge,
To þe byschope þat hyt longe,
Or ȝef a mon be seruaunt,
In þy paresch by couenaunt,
Or hath an ofyce or bayly,
Þat he ledeth hys lyf by,
And hys howseholde be elles where,
Pareschen he ys þenne þere,
Or ȝef any hath trowþe I-plyȝt
Wyþ-Inne þy paresch to any wyȝt,
Þenne þou myȝt hem wedden I-fere,
As hyt ys the court[1] manere.
But to þyn owne pareschenne
Do ryȝt þus as I þe kenne,
Teche hym to knele downe on hys kne
Pore oþer ryche whether he be,
Þen ouer þyn yen pulle þyn hod,
And here hys schryfte wyþ mylde mod.
But when a wommon cometh to þe,
Loke hyre face þat þou ne se,
But teche hyre to knele downe þe by,
And sum what þy face from hyre þou wry,
Stylle as ston þer[2] þow sytte,
And kepe þe welle þat þou ne spytte.
Koghe þow not þenne þy þonkes,
Ny wrynge þou not wyth þy schonkes,
Lest heo suppose þow make þat fare,
For wlatynge þat þou herest þare,

Penitents are to be bidden to go afterwards to their own curates and shrive them anew.

If any man sin in the parish,

or have an office there, his confession may be heard.

A person may be wedded who has plighted troth in the parish.

The priest is to teach his own flock to kneel. He is then to pull his hood over his eyes.

When a woman comes to confession he is not to look on her face,

but to sit still as a stone;

nor to spit or cough,

[Fol. 137.]

[1] D 103, couthe. [2] þen.

but to remain still as any maid.

When she hesitates,

he is to encourage her to speak boldly,

by saying he has perhaps sinned as bad or worse.

If the penitent does not know the pater, ave, and creed, he is to have such a penance set as will make him learn them.

He is to be examined in the articles of the faith, and be asked—

But syt þou stylle as any mayde
Tyl þat heo haue alle I-sayde,
And when heo stynteþ & seyþ no more,
ȝef þou syst heo nedeth lore
Þenne spek to hyre on þys wyse,
And say, "take þe gode a-vyse,
And what maner þynge þou art gulty of,
Telle me boldely & make no scof.
Telle me þy synne I þe praye
And spare þow not by no waye,
Wonde þow not for no schame
Parauentur I haue done þe same,
And fulhelt myche more,
ȝef þow knew alle my sore,
Wherfore, sone, spare þow noȝt,
But telle me what ys in þy þoȝt.
And when he seyþ I con no more
Freyne hym þus & grope hys sore,
"Sone or doghter now herken me
For sum what I wole helpe þe,"
And when þow herest what þow hast do
Knowlache wel a-non þer to.

¶ *Hic incipit inquisicio in confessione.*

Const þow þy pater and þyn aue
And þy crede now telle þow me,
ȝef he seyth he con hyt not,
Take hys panawnce þenne he mot.
To suche penaunce þenne þou hym turne,
Þat wole make hym hyt to lerne.

¶ *Quod sufficit scire in lingua materna.*

ȝef he conne hyt in hys tonge,
To ȝeue hym penaunce hyt ys wronge,
But of þe artykeles of þe fey
Þus appose hym þenne & sey,

"Be-leuest þow on fader & sone & holygost,
As þou art holden wel þow wost
Thre persons in trynyte,
And on god, vnsware þow me,
þat goddes sone monkynde toke,
In mayde mary as seyth þe boke,
And of þat mayde was I-bore,
Leuest þow þys? telle me by fore,
And on crystes passyone,
And on hys resurrexyone,
And stegh vp in to heuen blys
In flesch and blod be-leuest þow þys,
And schal come with woundes rede
To deme þe quyke and þe dede,
And we vch one as we ben here
In body and sowle bothe I-fere,
Schule ryse at þe day of dome
And be redy at hys come,
And take þenne for oure doynge,
As we haue wrost here lyuynge,
Who so has do wel schale go to blysse,
Who so has do euel to peyne I-wysse.
Be-leuest also, verrely[1]
þat hyt ys goddes owne body,
þat þe prest ;eueth the,
Whenne þou schalt I-hoseled be,
Leuest also in fulle a tent,
How þat holy sacrament,
Is I-;eue to mon kynne
In remyssyone of here synne;
Be-leuest also now telle me
þat he þat lyueþ in charyte
Schale come to blysse sycurly,
And dwelle in seyntes cumpany.

Believest thou in Father, Son, and Holy Ghost;

[Fol. 137 back.]

in the Incarnation;

on Christ's Passion and resurrection;

and his coming to judge the quick and the dead,

when the good shall go to bliss and the bad to pain?

Believest thou that it is God's own body which the priest gives at the houseling?

[1] sadly.

The Ten Commandments.

Hec sunt .x. precepta dei.

ÞE .x. cummawndementes of god almyȝt,
I wole the aske a non ryght,
And ȝef þou haue any I-borste,
Telle me a non þow moste.

I. Hast thou worshipped any thing above God?

¶ Hast þou worschypet any þynge
More þen god oure heuene kynge?

Hast thou had dealings with evil spirits, conjuring, or witchcraft, or sorcery, or doubted any article of the faith?

Hast þow lafte goddes name,
And called þe fend in any grame?
[Fol. 138.]
Hast þow any tyme I made coniurynge,
For þefte or for any oþer þynge?
Hast þow made any wych crafte,
For any þynge þat þe was rafte;
Hast þow made any sorcery
To gete wymmen to lyge hem by?
Hast þou had dowte, by any way,
In any poynt of the fey?

II. Hast thou taken false oaths, or sworn lightly?

¶ Seche þyn herte trewly ore
ȝef þow were any tyme forswore,
At court or hundret or at schyre,
For loue or drede or any huyre.
Hast þou be wonet to swere als,
By goddes bones or herte, fals,
What by hys woundes, nayles or tre,
Whenne þow myȝtes haue lete be?
Hast þou be wonet to swere ȝerne
For þynge þat dyde to noȝt turne?
Hast þow any tyme þy trowþe I-plyȝt,
And broken hyt a-gayn þe ryȝt?

III. Hast thou kept the Holydays, gone to church, avoided work and riotous company?

¶ Hast þow holden þyn halyday,
And spend hyt wel to goddes pay?
Hast þow I-gon to chyrche fayn
To serue god wyþ alle þy mayn?
Hast þou any werke þat day I-wroȝt,
Or synned sore in dede or þoȝt?

Be-þenke þe wel sone, I rede
Of þy synne and þy mysdede.
For schotynge, for wrastelynge, & oþer play,
For goynge to þe ale on halyday,
For syngynge, for roytynge, & syche fare,
Þat ofte þe sowle doth myché care.[1]
Þe halyday only ordeynet was,
To here goddes seruues and þe mas,
And spene þat day in holynes,
And leue alle oþer bysynes
For a-poń þe werkeday,
Men be so bysy in vche way,
So that for here ocupacyone,
Þey leue myche of here deuocyone;
Þerfore þey schule here halyday
Spene only god to pay;
And ȝef þey do any oþer þynge,
Þen seruue god by here cunnynge,
Þen þey brekeþ goddes lay
And holdeth not here halyday.
¶ Hast þow honowred by þy wyt
Fader and moder as god þe byt;
Hast þou any tyme made hem wroth
In word or dede þat was hem loth;
Hast þou ȝeue hem at here nede
Mete & drynke cloþ or wede;
ȝef þey ben dede & gon here way,
Hast þow made for hem to pray;
Hast þow done also honowre
To hym þat ys þy curatowre?
Leue welle sone in gode lewte,
I say not þys for loue of me,
But for þow owest to do honour
To hym þat ys þy curatour.[2]

Shooting and other sports, going to the ale on holy-days, singing and rioting, injure the soul.

Holy-days were ordained for God's service and to hear mass.

[Fol. 138 back.]

Men are so busy on other days that they have little time for devotion.

IV. Hast thou honoured thy father and mother?

Hast thou given them meat, drink, and raiment at their need?
Hast thou had prayers said for the repose of their souls.

[1] D 103, That moche agen the soule are.
[2] The foregoing four lines are not in Douce 103 or 60.

V. Hast thou slain

¶ Hast þow any mon I-slayn,
Or holpe þer to by þy mayn;
Hast þou counceled or ȝeue mede
To any mon to do þat dede?

or wounded any one?

Hast þou any mon wowndet in debate,
Or had to hym any dedly hate?

¶ Hast þou ȝeue any mon of þy mete,

Hast thou slain any one's soul by bad example?

When he hade hongur and nede to ete?
By euel esaumpulle þow myȝt also,
A-noþer monnes sowle slo;
Þerfore take hede on þy lyuynge
ȝef þou haue trespaset in syche þynge.

VI. Hast thou put away thy wife, or otherwise sinned against chastity?

¶ Hast þou in synne I-lad þy lyf,
And put a-way þyn owne wyf;
Hast þou I-do þat ylke synne
To any of þy sybbe kynne?

[Fol. 139.]

Take also wel in mynde,
ȝef þou haue sched þyn owne kynde,
Slepynge or wakynge nyȝt or day
In what maner þow moste say.

VII. Hast thou stolen anything, or been at a robbing;

¶ Hast þou stolen any þynge,
Or ben at any robbynge;
Hast þou by maystry or by craft,
Any mon hys good be-raft;
Hast þou I-founde any þynge
And helet hyt at askynge;

used false measures or weights;

Hast þou vset mesures fals,
Or wyghtes þat were als
By þe more to bye & by þe lasse to selle?
ȝef þou haue so done þow moste hyt telle;

borrowed things and not returned them, or withholden tithes?

Hast þou borowet oght wel fayn,
And not I-quyt hyt wel a-gayn
Hast þou wyth-holden any teyþynge,
Or mys-I-teyþed by þy wytynge.

VIII. Hast thou borne false witness or got anything by perjury?

¶ Hast þow boren any wytnes
A-gayn þe ryȝt in falsnes.

Hast þow lyet any lesynge,
To greue any mon in any þynge?
Hast þou geten wyth fals swore[1]
Any þynge lasse or more?
¶ Hast þou I-coueted wyþ alle þy myȝt, IX. Hast thou coveted thy neighbour's goods, his house, cattle, horse, or mare?
þy neghbores good agayn þe ryȝt;
Hows[2] or catel, hors or mare,
Or oght þat he myȝt euel spare?
¶ Also þou dost syngen ylle, X. Thou sinnest ill if thou wishest for thy neighbour's wife.
þy neghbores wyf for to wylle,
For þat god for-bedeþ the.
ȝef þou haue done, now telle þou me.
þow myȝte synge als sore in þoght,
As þou þat dede hadest I-wroght,
ȝef þow in þy þoght haue lykynge
To do þat ylke fowle þynge. The desire to do evil is itself a sin.
þus þow myȝte synge dedlyche
ȝef þow þenke þer-on myche,
These ben þe cummawndementes ten, [Fol. 139 back.]
þat god ȝaf to alle men.

De modo inquirendi de .vij. peccatis mortalibus.

Of dedly synnes now also, Of deadly sins.
I wole þe aske now er þow go.
þerfore sone spare þow noght,
To telle how þou hast hem wroȝt.

¶ *De superbia.*

HAst þou any tyme wytyngly, Hast thou, knowingly, made God angry;
I-wrathþad þy god greuowsly?
Hast þow ben inobedyent
A-gayn goddes cummawndement?
Hast þou for pruyde I-set at noght for pride despised him who has taught thee good?
Hym þat hath þe gode I-taght?

[1] ware. [2] cowe.

Hast þou any tyme bost I-mad,
Of any good þat þou hast had
Only of þyn owne wyt,
When god hym self ȝaf þe hyt?
Hast thow forsake þyn owne gult,
And on a-noþer þe blame I-pult?
Hast þou feynet the holy
By ypocryse and foly?
Hast þou any tyme I-feynet þe
Gode and holy on to se,
In hope on þat man*er* to huyde
Boþe þy synne and þy pruyde?
Hast þow any tyme I-take on þe
Any godè dede of charyte
Þat was a-noþ*er* monnes doyng*e*,
And of þyn no maner þyng*e*?
Hast þow ay opp*re*sset þy neghbo*ur*
For to gete þe hono*ur*?
Hast þou I-schend hys gode fame
For to gete þe a gode name?
Hast þou also prowde I-be
Of any vertu þat god ȝaf þe?
For þy voys was gode & hye.
Or for þy wyt was gode & slyè,
Or for hys[1] her*us* were cryspe & longe
Or for þow hast a renabulle[2] tonge,
[Or for thy body is fayr and long,
Or for þou art white & strong,[3]]
Or for þy flesch ys whyte and clene,
Or any syche degre to say at ene?
Hast þou be prowde and eke of port
For tryste of lady and eke of lord?
Hast þou be prowde of worschype or gode,
Or for þow come of grete blode?

Hast thou laid the blame of thine own sin on another?

Hast thou pretended to be holy to hide sin and pride?

Hast thou passed off others' good deeds as thine own,

or oppressed thy neighbour to get honour;

or been proud of thy virtues, thy voice, thy wit, thy hair, thy body, or thy strength;

[Fol. 140.]

or that thou art trusted by lady or lord, or that thou comest of high family?

[1] thy. [2] resonable. [3] Not in Cotton. MS.

Hast þou any tyme þe prodder þe mad,
For any ofyce þat þow hast had?
Hast þow be prowde gostely?
Telle me, sone, baldely.
Of mekenes of pacyens or of pyte,
Of pouert of largenes or of chastyte,
And oþer vertues mony mo
Wayte[1] lest þou haue synget in þo.
Hast þow any tyme wyth herte prowd
A-noþeres synne I-spoken owt,
And þyn entencyone syche was,
Þat þy synne schulde seme þe las?
Hast þou ben prowde & glad in thoght
Of any mysdede þat þou hast wroȝt?
Hast þou ben prowde of any gyse
Of any þynge þat þou dedust vse,
Of party hosen of pykede schone,
Of fytered cloþes as foles done,
Of londes rentes of gay howsynge,
Of mony seruauntes to þy byddynge,
Or of hors fat and rownde,
Or for þy godes were hole & sownde,
Or for þow art gret and ryche
Þat no neȝbore ys þe I-lyche,
Or for þow art a vertues[2] mon,
And const more þen a-noþer con?
ȝef þou haue be on þys maner prowd,
Schryf þe sone and telle hyt out.
Hast þou any tyme by veyn glory
I þoght þy self so holy,
Þat þow hast had any dedeyn
Of oþer synfulle þat þou hast seyn?

Hast thou been proud on account of any office that thou hast held?

Hast thou made public another's sin,

or been proud of thine own sins,

or of thy dress, as fools are wont to be,

or of thy goods, or thy riches,

thy virtue or thy knowledge?

[Fol. 140 back.]

Hast thou despised others for being less holy than thyself?

[1] ware. [2] crast.

¶ *De accidia.*

Hast thou been slow to teach thy godchildren?

HAst þou be slowe & take non hede,
To teche þy godchyldre pat*er* no*ster* & crede?
Haste þow be slowe for to here,
Goddes serues when tyme were?

Hast thou come to church late, and spoken of sin at the gate?

Hast þou come to chyrche late
And spoken of synne by þe gate?
Hast þou be slowe to goddes seruyse,

Hast thou hindered others from going to church, or spoken harlotry within the sanctuary?

Or storbet hyt by any wyse?
Hast þou letted any mon
Þat to chyrche wolde haue gon?
Hast þow spoken harlatry
Wythynne chyrche or seyntwary?
Hath þy herte be wroth or gret
When goddes *ser*ues was drawe[1] on tret?
Hast þow hyet hyt to þe ende
Þat þou my3tes hamward wende?

Hast thou heard sermons without devotion,

Hast þow wyþowte deuocyon*e*
I-herde any predycacyon*e*?
Hast þou gon or seten elles where
When þou my3test haue ben þere?

or been loth to fast,

Hast þou be slowe & loth to faste,
When þy herte þ*er*e-a-3eyn[2] dyde caste?
Hast þou be slowe in any degre

or do works of charity?

For to do werke of charyte?
Hast þou be slowe & feynt in herte
To do penau*n*ce for hyt dyde smerte?

Hast thou neglected pilgrimage?

Hast þou any pylg*r*image laft vn-do
When þou were I-ioynet þer-to?
Hast þow by-gu*n*ne any dede,
For godd*us* loue and sowle nede,
Prayēr*us*, penau*n*ce, or fastyng*e*,
Or any oþer holy thyng*e*,

[1] seid. [2] þ*us* to.

And afterward were so slowe and feynt, [Fol. 141]
Þat þy deuocyone were alle I-queynt?
Hast þow slowe & feynt I-be
To helpe þy wyf & þy meyne
Of suche as þey hade nede to?
Sey ȝef þow haue, so I-do.
ȝef þow be a *seruaunt*,
Hast þow holde þy couenaunt?
Hast þow be scharpe and bysy
To serue þy mayster trewely?
Hast þow trewely by vche way
Deseruet þy mete & þy pay?
Hath thy neghbore I-trust to þe
To helpe hym in any degre,
And þow for slowthe & feyntyse
Hast hym be-gylet in any wyse?
Hath slowþe so I-schent þy þoȝt,
Þat in dyspayre hyt hath þe broȝt,
And neu*er* myȝtest þou non ende make
Of no gode dede þat þou dydest take?
Hast þou for slowþe I-be so feynt,
Þat al þy wylle has be weynt,
And soȝt no þynge elles but lust & ese,
And alle þat wolde þy body plese?
Hast þou spared for hete or colde
To go to chyrche when þou were holde?

Hast thou been slow to help thy wife to what she had need of?

If thou art a servant, hast thou done thy duty to thy master?

Hast thou done thy duty to thy neighbour in those matters wherein he trusted thee?

Hast thou given way to despair?

Hast thou given way to sloth, or neglected to go to church for heat or cold?

¶ *De invidia.*

HAst þow euer be gruchynge
A-gaynes god for any þynge?
Hast þow be in herte glad,
When þy neghbore harme hath had?
Hast þow had in herte gref
Of hys gode and hys relef?
Hast þow had enuye and erre
To hym þat was þyn ou*er* herre,

Hast thou had a grudge against God for anything, or been glad when thy neighbour came to harm?

Hast thou envied thy betters,

Or any þat was in any degre
I-take forth by-fore the?
[Fol. 141 back.] Hast thow enuyet þyn euenynge
For he had euer in any þynge,
or thy equals, that were abler than thou wert, Or for he was more abeler þen þow
To alle manere gode and prow?
or those below thee, because they were thriving? Hast þow enuyet þyn vnderlynge,
For he was gode and thryuynge,
Or leste he hade I-passed þe
In any vertu or degre?
Hast thou for envy defamed any one, Hast þow for hate or for enuye
I-holpen or counselet for to lye
Any mon for to defame,
Or for to destruye hys gode name?
or backbitten thy neighbour to make him fare the worse, Hast þow bacbyted þy neghbore
For to make hym fare þe worre?
Hast þow reret any debate
A-monge þy neiborus by any hate?
or neglected to warn anyone of his danger? Hast þow I-sparet for enuye
To teche a mon hys harme to flye,
When þow myhtest by þy warnynge
Haue hym saued from harmynge?

De ira.

Hast thou for hate set anything on fire, HAst þow for hate or for yre,
Any þyngus set on fuyre?
or lost thy reason in thine anger? Hast þow any tyme be wroth so
þat þy wyt hath be a-go?
Hast þou by malys of þy doynge
Wrathþed þy neiþore in any þynge?
Hast þow in wrathþe and wyth stryf
I-greuet any crystene lyf?
Hast thou injured anyone by bitter words? Hast þow wyþ wordes bytter & schrewede
I-tened any mon lered or lewede?
Hast þow in wraþþe & euel herte
I-made any mon to smerte?

Hast þow I-corsed or I-blamet,
Or any mon to wrathþe I-taimet?
Hast þow in wraþþe any mon slayn,
Or holpe *þer*-to by thy mayn?
Hast þow be wonet to speke ylle
By any mon lowde or stylle?
Hast þow be glad to here bacbyte,
Any mon myche or luyte?
Hast þou any tyme in malencoly
I-corset any þynge bytterly,
In hope to make hyt fare þe worse
By þe malys of thy corse?
Hast þow be inpacyent
For any gref that god þe sent;
Or elles I-gruched a-gaynes hyt,
In herte or worde o*þer* in wyt,
As ȝef þy catell fel from the,
O*þer* for any infyrmyte,
For los of frendes or of any þynge
Or for any syche doynge?

Hast thou slain any one in thine anger?

[Fol. 142.]

Hast thou been glad to listen unto backbiting?

Hast thou cursed anything in thy melancholy, in hope to make it fare worse?

Hast thou been impatient at loss of cattle or of friends?

De auaricia.

HAst þow wylnet by couetyse
Worldes gode ouer syse,
And spared nother for god ny mon
To gete þat þow fel vp-on?
Hast thow be hard and nythynge
To wythholden any thynge?
Hath any mon vp-on a wedde
Borowet at the oght in nede,
And afterward when he pay wolde,
Hast þow þenne hys wed wythholde?
For þagh he fayle of hys day,
Þow schuldest not hys wed wyþ-say.
Hast þow I-land any thynge
To haue the more wynnynge?

Hast thou been greedy of gain?

Hast thou been hard with borrowers,

or lent anything to gain profit thereby?

Hast thou practised simony?

Hast þow I-dronke[1] symonye
Spyrytual þynge to selle or bye?
Hast þow werkemen oght wyth-tan
Of any þynge þat þey schulde han?

Hast thou beguiled anyone in bargaining?

Hast þow by-gylet in chafare
Any lyf in lasse or mare?

Hast thou given any false award to gain by it,

Hast þow ȝeue a fals dome
For any mede þat þe come?

or perjured thyself for the same?

Hast þow falsly be for-swore
For any þyng þow couetest ȝore?

[Fol. 142 back.]

Hast þow I-gete any thynge
Wyth fals countenans and glosynge?

Hast thou coveted over much the world's worship?

Hast þow I-coueted ouer gate
Worldes worschype or any a-state?

Hast thou been an executor and neglected to do the dead person's will?

Hast þou I-be any executour
To any frende or neghbour,
And drawe out hys gode þe tylle,
And not I-do þe dedes wylle?

De gula.

Hast thou been guilty of gluttony,

HÁst þou I-synget in glotorye?
Telle me, sone, baldelye.
Hast þow ete wyth syche mayn,

or eaten so greedily that thou hast vomited?

Þat þow hast caste hyt vp a-gayn?

Hast thou in such vomiting cast up the holy eucharist?

Hast þow wyþ suche vomysment
I-cast vp a-ȝayn þe sacrament?

Hast thou often been drunken,

Hast þow be dronke ofte by vse,

or made others drunk that thou mightest beguile them out of anything,

And schent þy self by þat vyce?
Hast þou by malys or by nyste
I-made any mon dronke to be,

or pick sport out of them?

For þou woldest þe mene whyle
Any þynge of hym by-gyle,
Or for þow woldest borde[2] haue,
To se hym dronke and to raue?

[1] y do. [2] laughter.

Hast þou I-fast as þou schuldest do, — Hast thou fasted at proper times?
Dayes þat þow were ioynet to,
Or any oþer fastynge day?
3ef þow haue do þou moste say.
Hast þow also for glotory
Ete or dronke to frechedely?[1]
Hast þow ete or dronke more, — Hast thou eaten and drunken more than need were?
Þen þy nede askede fore,
Oþer to erly or to late,
Oþer to swete or delycate?
3ef þow haue done þus by vys,
Telle me, sone, for nede hyt ys.
Hast þow I-chereschet þy body ofte, — Hast thou cherished thy body with sweet meat and soft clothing?
In swete metus and cloþus softe?
Art þow I-wonet to go to þe ale, — Art thou wont to
To fulle þere thy fowle male, — [Fol. 143a]
And drawe þyder oþer wyth þe, — go to the ale to play the glutton?
To bere þe feleschype in þat degre?
Hast þou I-stole mete or drynke, — Hast thou stolen meat or drink?
For þou woldest not þerfore swynke?

¶ *De luxuria.*

HAst þow synged in lechery? — Hast thou sinned in lechery?
Telle me sone baldely;
And how ofte þow dydest þat dede,
Telle me þow moste nede;
And wheþer hyt were wyf or may, — and was it with wife, maiden, or kindred;
Sybbe or fremde þat þow by lay;
And 3ef ho were syb to the,
How syb þow moste telle me;
And 3e[f] ho were ankeras or nonne, — with ankeress, nun, widow, or
Wydowe or wyf telle 3ef þou conne, — any woman vowed to chastity,
Or any þat haþ a-vowet to chastyte,
Or comyn wommon 3ef ho be, — or with a common woman!

[1] freshly.

Was it with the woman's consent?

Or whe*per* þow dost by strengþe so,

Hast þou ete or dronke any letewary
To enforce the to lechery?

Hast þou eten or drunken anything to enforce to lust?

Hast þow any þynge wro;t or do,
Þat stered þy flesch þe more *per*to,

Kissing.

Clyppynge, or kyssynge, or towchynge of lyth,
That thy flesch was styred wyth?
Hast þow be tempted to any wo*m*mon,
And myche & ;erne I-þoght þer-on,

Hast thou much desired to commit this sin,

And woldest fayn in thy þoght,
Þat fowle dede wyþ hyre haue wro;t?
Þen þow dost sy*n*ne in lechery,
As god hym self seyth *ver*rely,
Wythowte werke or fleschly dede
Þy chastyte from þe doth fiede.
Hast þow had lust inwardely,

and thought much on lechery?

And þo;t myche in lechery,
And hast be tempted in syche a þo;t?
Telle me, sone, spare þow no;t.

[Fol. 143 back.]

Slepynge or wakynge whe*per* hyt were,
Telle me, sone, a-non ryght here.
Hast þow do sorfet of mete & drynke,
And after we[re] polluted slepynge?
Hast þow dó þat synne bale
By any wo*m*mon þat lay in hale?

Hast thou tried to seduce any woman,

Hast þow wowet[1] any wyghte,
And tempted hyre ou*er* nyghte?
Hast þou made þe gay þerfore,
Þat heo schulde þe loue þe more?
Hast þou desyred syche to be,
Þat wy*m*men schulde loue þe?

or taken delight in lustful songs?

Hast þou hade lykynge for to here
Songes þat of lechery were?

[1] wowed.

Hast þou counselet or do socowre — Hast thou aided any one in such wicked courses?
By any wey to a lechowre?
Be-þenke þe, sone, in vche degre
What in þy thoghte be-fel þe;
3ef þow conne any þynge mynne,[1]
Þat perteneth to þat synne.

Quod si sit femina.

¶ And 3ef heo be a wommon, — If it be a woman bid her tell thee of what degree the man was that sinned with her; whether he was single or wedded, or a religious,
Byd hyre telle, 3ef heo con,
Of what degre þe mon was
That synned wyþ hyre in þe cas,
Syb or sengul or any spowse,
Or what degre of relygyowse,
Or whe*þer* hyt were a-gayn hyre wylle, — and whether she were ravished or consented thereto,
Or whe*þer* heo a-sented fully þer-tylle,
Or whe*þer* hyt were for couetyse — and whether she did it for pay, for then the sin double were.
Of gold or selu*er* or oght of hyse,
Þenne þe synne dowbul were,
And neded penawnce myche more.
Why & where, how & whenne,
And how ofte aske hyre þenne,
Of alle poyntes þow moste wyte,
As by-fore I haue wryte.

¶ *De modo inquirendi de peccatis venialibus.*

NOw of synnes venyal, — Of venial sins.
A luyte[2] aske þe I schal:
Hast þow spende þy wytt*us* fyue — Hast thou spent thy wits in God's [Fol. 144.] service?
To godd*us* worschype? telle me blyue.
Þese ben þey as I þe telle,
Towche & tast & eke þy smelle,
Þy herynge also and þy sy3t,
Here þey be fyue on ry3t.

[1] nyme. [2] litul.

¶ *De visu.*

Hast thou seen anything that enticed thee to sin,

¶ Hast þow I-seyn any thyng*e*
þat tysed þe to sy̆nnyng*e*?
Be-þenke þe, sone, welle I pray
For mony þyng*us* þat falle may.

¶ *De auditu.*

or had a liking to listen to evil,

¶ Hast þow I-had gret lykyng*e*
For to here euele thyng*e*,
Or nyce wordes of rybawdy,
Or suche maner harlotry?

¶ *De olfactu.*

or smelt anything, such as meat, drink, or spicery, that has led thee to sin?

¶ Hast þow I-smelled any þyng*e*
þat hath tend thy lykyng*e*,
Of mete or drynke or spysory
þat þow hast aft*er* I-synned by?

¶ *De gustu.*

Hast thou sinned in thy eating?

¶ Also ȝef þou synned hast,
In mete or drynke by lusty tast,
þat also þow moste telle me,
ȝef I schale a-soyle the.

¶ *De tactu.*

Hast thou sinned in touching anything that thou shouldest not?

¶ Hast þou I-towched folyly,
þat þy membr*us* were styred by,
Wo*m*mones flesch or þyn owne?
ȝef þow hast þou moste schowne.
Here ben þe wytt*us* fyue,
How þey ben spende telle me blyue,
And whad þou hast in herte more,
Telle me, sone, a-non by-fore
I pr*a*ye þe, sone, be not a-ferd,
But telle hyt owte now a-pert.
Telle me, sone, I the pray,

I wole þe helpe ȝef þat I may.
¶ Is þy penaunce alle I-do, — Hast thou done all thy penances?
1452 þat þy schryffader ioynet þe to? — For-gyuest þow wyth herte fre, — Dost thou forgive all that have trespassed against thee?
Alle þo þat haue trespaset to þe? — Any vow hast þow I-mad? — Hast thou kept all vows that thou hast made?
1456 Hast þou þat holden ferme and sad? — Hast þow eten any sonday — *[Fol. 144 back.]
With-owte halybred? say ȝe or nay. — Hast thou eaten on Sundays without holy bread?
Hast þou I-storbet prest or clerk — Hast thou disturbed priest or clerk at his work?
1460 þat were bysy in goddes werk? — Hast þou I-had or wyst where,
þat was I-asked in chyrche þere? — Hast þow wyþowte knowlachynge — Hast thou wished thyself accursed?
1464 I-wyst þe a-corsed for any þynge? — Art þow I-wont at lychwake — Art thou wont to make plays at any likewake?
Any pleyes for to make? — þe werkes of mercy summe & alle — Hast thou done works of mercy?
1468 Hast þou I-wroȝt as þe by-felle? — ¶ Hast þow holpe by þy myȝt — Hast thou helped to bury the dead?
To burye þe dede as byd owre dryȝt? — Pore & naked and hongry, — Hast thou succoured the poor?
1472 Hast þow I-sokeret mekely? — Hast þou in herte rowþe I-had, — Hast thou done kindly deeds to the sick prisoners and wayfarers.
Of hem þat were nede be-stad,
To seke & sore and prisonerus
1476 I-herberet alle weyferus? — Hast þou I-lyued also in chost & stryf — Hast thou quarrelled with thy wife?
Wyþ þy meyne and wyþ þy wyf? — Hast þow also by hyre I-layn, — Have thou and she overlain any of your infants?
1480 And so by-twene ȝow þe chylde I-slayn? — Also þy chyldre þat were schrewes, — Hast thou kept thy children in subjection?
Hast þow I-taght hem gode þewes? — Hast þow ouer-holde corne or ote,[1] — Hast thou overheld corn?
1484 Or oþer þynge þat come neuer to note?

[1] wote.

For to lene hast þow be loth,
And for to q*u*ite hast þou be wroth?

Hast thou frequented the company of cursed men, to succour them, or to preach to them for their good?

¶ Hast þow be in corset cumpany,
Of corset men? telle me why,
To soco*ur* hem wyþ bodyly fode,
Or to preche hem for here gode?
Who so sokereth hem in here malys,
He ys as corsed as þey I-wys.

Hast thou hindered matrimony?
[Fol. 145.]

Telle also for the bet
Matrymony ȝef þow haue let.

Hast thou passed by a churchyard and neglected to pray for the dead?

Hast þow I-come by chyrche ȝorde,
And for þe dede I-pr*a*yed no worde?

Hast thou ever left open a gate so that beasts have gone in?

Hast þow ay cast vp lyde ȝate
Þere best*us* haue go in ate?

Hast thou destroyed corn, grain, or other things that were sown?

Hast þow I-struyed corn or gras,
Or oþer þynge þat sowen was?

Art thou wont to ride over corn.

Hast þou I-come in any sty
And cropped ȝer*us* of corne[1] þe by?
Art þou I-wont ou*er* corn to ryde
When þou myȝtest haue go by syde?
ȝef þow haue more in herte,
Telle me, sone, now alle smerte;
For alle þat þow helest now fro me
Þe fende fulle redyly wole telle þe.
But when he con no more sayn,
Þen ȝeue hym penau*n*ce w*i*thowte layn.

¶ *De modo iniungendi penitenciam.*

Of the manner of enjoining penance.

NOw confesso*ur* I warne þe,
Here connynge þow moste be,
Wayte þat þow be slegh & fel
To vnderstonde hys schryft wel;
Wherfore þese þynges þow moste wyte
That in þys vers nexte be wryte.

[1] MS. corn*er*.

¶ *Quis, quid, vbi, per quos, quociens, quomodo, quando.*

¶ Fyrst þow moste þys mynne,[1] — You must bear in mind who the penitent is;
What hè ys þat doth þe synne,
Whe*þer* hyt be heo or he, — whether young or old, bond or free, poor or rich,
3onge or olde, bonde or fre,
Pore or ryche, or in offys,
Or mon of dygnyte 3ef he ys,
Sengul or wèddet or cloystrere, — single or married, clerk or secular person,
Clerke, or lewed, or seculere,
Byschope or prest, or mon of state,
Þow moste wyte þese al gate.
Þe herrè þat a mon ys in degre,
Þe sarrer forsoþe falleþ he,
And 3ef he were in hys wyt, — and whether he be in his wits or no.
Also þow moste wyte hyt.
What synne hyt ys and how I-wro3t,
To wyte redyly spare þow noght, — [Fol. 145 back.]
Whe*þer* hyt be gret or smal, — You must be heedful to know all his sin,
Open or hud wyte þow al.
Lechery, robbery, or monsla3t,
Byd hym telle euen stra3t.
For su*m*me telleþ not here synne al, — for some will not tell all their sin.
In confessyon*e* general.
Þus a mon may other whyle
Þe and hym boþe by-gyle.
Hyt ys to luyte for any mon — It is not sufficient for the penitent to say he has slain a man; he must say who he was, wherefore, and why.
To say he hath slayn a mon.
But 3ef he telle hyt openly,
What mon he was, wharfore, & why,
Whe*þer* hyt be fader or broþer,
Prest or clerke, or any other.
Also men sayn comynly — A man who has sinned in lechery must not mention
I haue synned in lechery,

[1] nyme.

the name of the other person unless it be needful.

3et most þow wyte by whom hyt ys,
Or elles 3e mowe do boþe a-mys.
But nome he schal non telle þe;
1552 But 3ef þe synne syche be,
þat he ne may hys schryfte telle,
But he take hyre in hys spelle,
þen he may þe name mynge.
1556 Ellus hym a3te for no þynge;

But he must tell in what state and condition of life she was,

But whe*þer* ho be wyf or may,
Syb or fremde, make hym say,
Nonne or ankeras, or what degre,
1560 Algate make hym telle the;
For 3ef þe synne be gret or grym,
þe more penaun*c*e nedeth hym;

and whether or not the sin was done in a holy place,

Were hyt was wyte þou also
1564 In holy place or no.
A mon synneþ sarre in seyntwary
þenne in any oþer place by,
By whom also þow moste mynne,
1568 And whom he gart to do þat synne,

[Fol. 146.]

And whad þey were þat were here fer*us*,
Prestes or clerk*us*, monkes or frerus,
þe mo to synne that he droghe,
1572 þe more for-sothe hym-self he sloghe;

and how often the sin was done, for the oftener it is done the more the sin is.

How ofte also he dyde that dede,
Wyte at hym þow moste nede,
For eu*er* so ofter newed hyt ys,
1576 þe gr*a*tter þe synne waxeth I-wys;
So ofter a wou*n*de ys I-cot
þe worse to hele hyt nede be mot;
þe ofter a mon doth monslaghte,
1580 þe more he ys the fende by-taghte;
þe ofter he doth lechery,
þe ofter he synneth dedly;
Dedly he synneth wyþowte drede,
1584 As ofte as he þat synne doþ brede,

And why he dyde þat ylke synne,
Also nede he mote mynne:
Whe*þer* hyt were for loue or drede,
Or couetyse of worldes mede,
Or for enuye, or for debate,
Or for wrathþe of olde hate,
And he dyde he mote say,
And not hele hyt by no way.
Whe*þer* he dyde þat in hastynes,
Or wel a-vyset ȝef he wes;
For he þat casteth hym to do a dede,
More penaunce he mote haue nede
Þen he þat doth hyt sodenlyche,
And afterward hym reweth myche;
And whenne hyt was and what day,
Byd hym to the that he say,
For on a halyday ȝef he synne,
Nedely to þe he mote hyt mynne,
Or any oþer fastynge day,
Lentun or vygyle, as telle he may,
For gratter synne for soþe hyt ys
On suche dayes to do a-mys,
Myche more wythoute nay,
Þen on a-noþer werkeday,
And ȝet more by-fore none
Þen afterward and hyt were done,
Þerfore þou moste wel hyt mynne,
Boþe tyde & tyme, he þat doth synne.
Alle þese poyntus þow moste wyte,
Þat here be-fore ben I-wryte;
Or elles gode dome þou myȝt not ȝeue
Of men þat beth to the I-schryue,
So þow myȝt knowe sum and al,
Whe*þer* þe synne be gret or smal,
And ȝef þe synne be fowle & grym,
The gratter penaunce ȝeue þou hym;

He must also say whether he sinned for love or fear.

He must say on what day he sinned, for a sin done on a holy day or fasting day is worse than one committed at another time.

[Fol. 146 back.]

All these things must be known, or else the confessor cannot give a good dome.

If the sin be great, so must the penance be.

If the sin be light, let the penance be light also.

And ȝef þe synne be but luyte,
To þe lasse penaunce þou hym putte;
But fyrst take hede by gode a-vys,
Of what contrycyone þat he ys,

If the man is sorry for his sin, let the penance be abridged;

ȝef he be sory for hys synne,
And fulle contryte as þou myȝt kenne;
Wepeþ faste and ys sory,
And asketh ȝerne of mercy,

but if he be stiff of heart the penance must be heavy,

A-bregge hys penaunce þen by myche,
For god hym self for-ȝeueth syche;
ȝef he be styf & of herte heȝ,
Grope hym softe & go hym neȝ,

but still such as he will perform;

And when þou herest where he wole byde,
ȝeue hym penaunce þenne also þat tyde,
But non oþer þen he wole take
Wors þenne lest þow hym make.

[Fol. 147.]

Take gode hede on hys de-gre
Of what skynnes[1] lyuyuge þat he be,
For on may soffre þat a-noþer ne may,
Þerfore set hym in syche way,

for if a man has more laid on him than he will do, he will cast it all aside and be worse than if he had not gone to confession.

Þat hys penaunce he may do ryȝt,
Be hyt heuy, be hyt lyȝt;
ȝef þow ley on hym more
Þenne he wole asente fore,
Alle he wole caste hym fro,
And schende hym-self, I telle þe so,
Wharfore be wys and war,
For mony men fulle dyuers ar.

A woman's penance must be such as her husband may not know.

Now take hede what I þe mynne,
ȝef a wyf haue done a synne,
Syche penaunce þou gyue hyre þenne
Þat hyre husbonde may not kenne,
Leste for þe penaunce sake
Wo & w[r]aþþe by-twene hem wake.

[1] kynnes.

Wharfore þe nedeth to be wys,
For, forsothe, gret nede hyt ys,
Lest þow do oȝt on madhede,
And sende so al to þe quede;
Bettur hyt ys wyth penaunce lutte,
In-to purgatory a mon to putte,
Þen wyþ penaunce ouer myche,
Sende hym to helle putte.[1]
Wharfore lerne þys lessoun wel,
And take gode hede to my spel,
Countur wyþ countur ys I-huled ofte,
When þey be leyde to-gedur softe.

Better with a light penance to send a man to purgatory, than with penance overmuch to send him to hell.

¶ *Contra superbiam.*

Agaynus pruyde wythowte les,
Þe forme remedy ys mekenes,
Ofte to knele and erþe to kys,
And knowlache wel þat erþe he ys,
And dede mennus bonus ofte to se,
And þenke þat he schal syche be.
Þe peynes of helle haue ȝerne in thoȝt,
And domes day for-ȝete thow noght,
Crystus passyone haue in mynde,
Þat sleth pruyde, as wryten I fynde,
And who so þenketh þus in stedefast thoȝt,[2]
Pruyde he schale sette at noȝt.

Pride. The remedy for it is meekness.

It is good for thee to kiss the earth and look on dead men's bones, and think on the pains of hell and Christ's passion.

[Fol. 147 back.]

¶ *Contra Iram.*[3]

Agaynes wraþþe hys helpe schal be,
ȝef he haue grace in herte to se
How aungelus, when he ys wroth,
From hym faste flen and goth,
And fendes faste to hym renneth,
And wyþ fuyre of helle hys herte breneth,

Wrath. Against this sin the remedy is for a man to see how angels flee from him when he is angry, and fiends fast to him run and burn his heart with hell-fire;

[1] pitche. [2] The above four lines are not in Douce 103. [3] MS. *Iram.*

And maketh hym so hote & hegh,
Þat no mon may byde hym negh,
and make him such as they are —of God's child the devil's bairn.
And makeþ hym syche as þey arn
Of goddes chylde þe deueles barn,
Wharfore he mote wyth sofferynge,
Quenche in hym syche brennynge,
A-gaynus wrathþe soferaunce
Mote be myche hys penaunce.

¶ *Contra Inuidiam.*

Envy.
AGayn enuye loue ys gryth,
But ȝet he mote do more wyth,
Serues to hym wyth herte fre
To whom he hath enuyes I-be.
Louynge serues and godely speche
Agayn enuye ys helpe and leche.

Covetousness.
¶ *Contra auariciam.*

DO also in thys wyse
I bydde a-ȝeynes couetyse,
Quyte a-gayn a-byde not to longe,
Þat þow hast take wyth wronge,
And to þe nedy ȝeue þow large,
In goddus name I þe charge.

Gluttony.
¶ *Contra gulam.*

OF þy fowle gloterye
Abstene þe, I bydde þe hye,
And for þy lust & þy sorfet
Þow moste do almes fulle gret;
Fede þe pore of þat þow sparest,
And lete hem fele how þow farest.

¶ *Contra accidiam.*

[Fol. 148.] Sloth. The remedy is to say the pater noster at morn, midday, and eventide;
¶ Slowthe þow moste to gode turne,
And þy pater noster say ȝerne,
In morowe & mydday & euentyde,
Wheþer þow go oþer þow ryde

To chyrche come ȝef þow may,
And here þy masse vche day,
And ȝef þow may not come to chyrche,
Where euer þat þow do worche,
When þow herest to masse knylle,
Prey to god wyþ herte stylle,
To ȝeue þe part of þat seruyse,
þat in chyrche I-done ys.

to hear mass each day, and if work hinders from going to church, to join in heart in the service when the mass knell is heard.

¶ *Contra luxuriam.*

Thagh þow þenke þy lechery swete,
Lef þow hyt I the hete,
And lerne to lyue in chastyte,
In goddes name I charge þe;
And for þy flesch *per*-in has game,
With bred & wat*er* þou schalt hyt tame,
And ȝef he say a-gayn to þe,
He may not lyue in chastyte,
Charge hym þenne to take a wyf,
In goddes lawe to lede hys lyf,
And þaȝ he say he wole not do so,
ȝet penaun*ce* make hym to do;
Hyt schale do gode here or henne,
Laske hys peynes or cese hys synne.

coueny.

Tame the flesh by bread and water.

He who cannot live in chastity to take a wife.

¶ *Quanta sit penitencia pro mortalibus.*

On dedly synne, as lawes techeth,
To seuen ȝerus ende recheth,
Faste bred & wat*er* vche fryday,
And for-go flesch on wednesday,
The same dayes þoroȝ þe ȝere,
That schal laste fully seuen ȝere;
But now be fewe þat wole do so,
*Per*fore a lyȝter way þou moste go;
A mo*n*nes contricyo*n* be-holde þou ȝerne,
þer-by þy domes þow moste lerne;

The legal penance for mortal sin.

There are now few who will perform it.

[Fol. 148 back.]

Light penance to be given for venial sin.

Cases reserved for the bishop:

All that smite priests or clerks, house-burners, murderers, mothers that overlie their children;

a man cursed with book and bell; heretics, vow-breakers, coin-clippers, usurers, false witnesses, and folk that have been unlawfully wedded;

ȝef hyt be gret ȝeue luyte penaunce,
ȝef hyt be luyte þow moste hyt vaunce,[1]
Be hyt more, be hyt lasse,
After þe contricyone þe dome moste passe.
Be not to harde I þe rede,
But ay do mercy in goddes drede,
He ys ful of me[r]cy ay,
Be þou also I the pray,
For lasse synnes venyal,
Lasse penaunce ȝeue þow schal,
So þat þe synne hys herte greue,
And be in purpos hyt to leue,
I hope here be I-noȝ I-wryte,
To teche a prest how he schale wyte,
To ȝeue a dome of monnes synne
ȝef any wyt be hym wyþynne.

¶ *Isti mittendi sunt ad episcopum.*

Bvt confessour be wys and ȝop,
And sende forth þese to þe byschop:
Alle þat smyteþ prest or clerk,
And hem þat worcheþ wycked werk,
Hows brenner & sleer of mon,
And fader or modur in vyolens þat leyþ hond vp-on,
Þe modur þat þe chylde ouer lyth,
Þe fader also sende þow wyth,
A mon þat ys a-corset wyþ book & belle,
And eretykes as I the telle;
Hym þat brekeþ solempne vow,
Or chawnge hyt wole, sende hym forþ now;
Clypper of þe kynges mynt,
And hym þat lyueth by swerdes dynt
Alle fals sysourus and okererus,
And hem þat fals wytnes berus;

Alle þat be wedded vnlawfully,
Or susterus or cosynus lyggeþ by; those who have lain with sisters or cousins; and
And alle þo, schortely to say, all that are cursed by the great excommunication.
Þat þe grete sentens a-corseþ ay;
And ȝef þe byschope a-corse mo,
Sende hem forth-wyth also. [Fol. 149.]

¶ *De modo absoluendi penitentem.*

NOw take hede how þow schalt done Absolution: how it is given.
Of thyn absolucyone;
When schryfte ys herde þen ȝeue penaunce,
And bydde hym say wyth fulle creawnce:

¶ *Et dicat confitens.*

"GOd, I crye þe mercy, A form of confession.
And þy moder seynt mary,
And alle þe seyntus of heuen bryȝt,
I crye mercy wyth alle my myȝt,
Of alle þe synnus I haue wroȝt,
In werke and worde, & sory þoȝt,
Wyth enery lyme of my body,
Wyth sore herte I aske god mercy,
And þe, fader, in goddes place,
A-soyle me þow of my trespace,
ȝeue me penaunce also to,
For goddes loue þat þow so do."

¶ *Tunc dicat sacerdos.*

EGo auctoritate dei patris omnipotentis & [beatorum[1]] The form of absolution.
apostolorum petri & pauli & officij michi commissi in hac parte absoluo te ab hijs peccatis michi
per te confessis & ab alijs de quibus non recordaris.
In nomine patris & filij & spiritus sancti. Amen.
Ista humilitas & passio domini nostri ihesu christi

[1] Not in Douce 103.

& merita sancte matris ecclesie & omnes indulgencie
tibi concesse & omnia bona que fecisti & facies vsque
in finem vite tue sint tibi in remissionem istorum &
omnium aliorum peccatorum tuorum. Amen.

Extreme unction

¶ *De sacramento extreme vncionis.*

Hyt ys not gode to be helut,
How a wyȝt schal be an-elet,
When þat he ys so ouer-dryue,
þat he may no lengur lyue,
þenne he schale an-elet be,
And non er, I warne the,
But þaȝ he be an-elet ones,
ȝet he may eftsones,
But he þat ys in hys wyt,
And be so temptut despyseþ hyt,
Haue he in herte non oþer mynne,
He schale be dampned for þat synne,
But he þat schale be an-oynt,
Aske hym þus euery poynt:

to be given when a man is near death.

He who despises this sacrament will be damned.

[Fol. 149 back.]

Infirmus dicta ȝe.

¶ "Art þow fayn, my broþer, say,
þat þow dyest in crysten fay?
Myȝt þou also in þy herte se
þat þy lyf ys worse þen hyt scholde be? ȝe.
For-þynkeþ þe, telle me þys,
þat þou hast lad þy lyf a-mys? ȝe.
Hast þow wyl þe to a-mende,
ȝef god wole þe lyf sende? ȝe.
Be-leuest þow with ful gode deuocyone
On iheſu crystes passyone? ȝe.
And how hys passyone saue þe schal,
And by non oþer way at al? ȝe.
Holde vp now boþe þy hondes
And þonke criſte of alle hys sondes,

Questions to be asked of the sick person.
Dost thou die in the Christian faith?

Has thy life been worse than it should be?

Hast thou lived amiss?
Hast thou a will to amend if thy life be spared?

Believest thou on the Lord's passion?

And how it alone can save thee?

Hold up both hands and thank Christ, and pray

And praye hym, for hys moder sake, — him for his mother's sake that he will take thy soul.
That he wole þy sowle take
In-to hys honde and hys kepynge,
And saue hyt from þe fowle þynge.
Zef he con þys oresone say,
Byd hym say hyt wyþowte delay.

¶ *Oracio dicenda ab infirmo ante vnccionem.*

DEus meus, deus meus, misericordia mea & refugium meum, te desidero, ad te confugio, ad te festino venire. ne despicias me sub tremendo discrimine positum; adesto michi propicius in hijs magnis meis necessitatibus: non possum me redimere meis operacionibus. Sed tu, deus meus, redime me & miserere mei. diffido de meis meritis, sed magis confido de miseracionibus tuis & plus confido de miseracionibus tuis quam diffido de malis meis actibus. tu spes mea, deus meus, tibi soli peccaui; mea culpa, mea maxima culpa. nunc ad te venio quia nulli dees; cupio dissolui & esse tecum. In manus tuas domine commendo spiritum meum, redemisti me domine deus veritatis. Amen. Et patra michi deus meus, vt in pace dormiam & requiescam. Qui in trinitate perfecta viuis & regnas deus per omnia[1] secula seculorum. Amen. Prayer to be said by the sick man.

¶ *Tunc vngatur infirmus.*

ZEt I wole wryte more, — Further instructions to men of mean lore.
To hym þat ys mene of lore,
Of neclygens, more & lasse, — Of negligence that may befal in the mass.
Þat may be-falle in þe masse. — A priest who says mass must be out of deadly sin. [Fol. 150.]
Fyrst se, prest, as I þe mynne,
Þat þow be out of dedly synne,
Þyn auter þenne þou do dyzt,
Þat hyt be after thy myzt.

[1] infinita.

The altar cloths must be clean, and all of them hallowed.
Three towels to be on the altar at mass.

Se þe cloþes þat þey be clene,
And also halowet alle by-dene,
Wyth þre towayles and no lasse
Hule þyn auter at thy masse,
Al oþer thynge þow knowest wel,
What þe nedeth euer-y del.

The candle to be of wax,

Loke þat þy candel of wax hyt be,
And set hyre, so þat þow hyre se,
On þe lyfte half of þyn autere,

and to burn clearly.

And loke algate ho brenne clere,
Wayte þat ho brenne in alle wyse,
Tyl þow haue do þat seruyse.

The bread to be of wheaten flour.

Þy bred schal be of whete flour,
I-made of dogh that ys not sour,
Þat hyt be rounde and hol wayte wel,

The wine not sour.
Water to be put to the wine.

And loke þy wyn be not eysel;
Poure water to thy wyn,
As þow const wel and fyn,
Sey þe wordes of þat seruyse
Deuowtely wyth gode a-vyse;

The tails of the words not to be cut.

Cotte þow not þe wordes tayle,
But sey hem oute wyþowte fayle;
Sey hem so wyþ mowþe & thoght
Þat oþer þynge þow þenke noght,
But al þyn herte & þyn entent
Be fully on that sacrament.

If it happen, through accident, that bread or wine be not on the altar when mass is being said, lay bread on the corporax, and begin again at "qui pridie."

Ȝef hyt be-falle, as god hyt scylde,
Þat þow of wyt be so wylde,
Þat bred or wyn be a-way,
Consecracyone when þou scholdest say;
Ȝef þe be-falle þat ylke cas,
Ley bred on þy corporas,
And þaȝ þow forth I-passet be,
Be-gynne a-gayn "qui pridie."

[Fol. 150 back.]
If wine and water are absent,

Ȝef wyn and water be bothe a-way,
Powre in boþe wythowte lay,

And *turne* a-gayn as I þe kenne,
And "simili modo" say þow *penne*..
ȝef þou haue wat*er* and no wyn,
A-non-ryȝt do hyt yn,
And by-gy*nne*, as I ȝer taȝte,
At "simili modo" euen straȝte;
And ȝef þow be neȝ þe ende,
ȝef syche mynde god þe sende,
Þat þow haue wyn & no water,
Þen powre hyt in neu*er* þe later,
And by-gynne "oremus,
Preceptiś salutarib*us*."
ȝef þe wonte stole or fanou*n*,
When þow art in þe canou*n*,
Passe forth wythowten turne,
But þat þow moste rewe ȝerne;
ȝef a drope of blod by any cas
Falle vp-on þe corporas,
Sowke hyt vp a-non-ryȝt,
And be as sory as þou myȝt,
Þe corporas after þow folde,
A-monge þe relek*us* to be holde;
On oþer þynge ȝef hyt falle,
On vestement oþer on palle,
A-wey þow moste þe pece cotte,
And hyt brenne & a-monge þe relek*us* putte;
ȝef hyt falle on su*m* oþer what,
Tabul or ston, vrþe or mat,
Lyk hyt vp clene þat ys sched,
And schaf hyt after þat ys be-bled,
And do þe schauynge for to brenne,
Amonge þe relek*us* put hyt þenne;
ȝef any flye, gnat, or coppe
Dou*n* in-to þe chalys droppe,
ȝef þow darst for castynge þere,
Vse hyt hol alle I-fere,

supply them, and begin at "simili modo."

If you have water and no wine, supply it, and begin again at the same place.

If you have forgotten stole or fannon go forth for them.

If a drop of blood fall on the corporax, suck it up, and be as sorry as you can for it, and put the corporax away among the relics.

If it fall on any thing else, lic it up and shav the place, an burn the shaving and put the ashe among the relics

If a gnat, fly, o spider fall int the cup, swallow it.

[Fol. 151.]

If you are afrȝid of vomiting, take it out with your hand and wash it over the chalice and then burn it.

And ȝef þy herte do wyþstonde,
Take vp the fulþe wyþ þyn honde,
And ou*er* the chalys wosche hyt wel
Twyes or thryes, as I þe telle,
And vse forth þe blod þenne,
And do þe fulþe for to brenne;
Do more ȝet also thow most,

Change the host each day.

Vche day chaw̄nge þyn ost,
Redy þat þow haue mowe,
To vche seke ay I-nowe.

Ad huc alia necessaria capellano scire.

ȝEt lerne þys for thy prow,
þat I wryte aft*er* now.

Go fast to the sick.

When þow schalt to seke gon,
Hye þe faste & gō a-non;
For ȝef þow tarye þow dost a-mys,
þow schalt quyte that sowle I-wys;

When thou goest put on a clean surplice, take thy stole with thee, and pull thy hood over thy eyes.

When þow schalt to seke gon,
A clene surples caste þe on,
Take þy stole wyth þe ryȝt,
And pul thy hod ou*er* þy syȝt,

Bear the host on thy breast.

Bere þyn ost a-nont þy breste,
In a box that ys honeste.

Cause the clerk to bear a light and ring a bell before thee.

Make þy clerk be-fore þe ȝynge,
To bere lyȝt and belle rynge,
On þy power þen haue þow mynne,
þat þow myȝt a-soyle of alle synne;

In peril of death thou hast the power to assoil from all sin.

In perel of deth þow hast powere
Of alle synne to a-soyle clere;
But ȝef þe seke t*urn*e to lyue,
Of þat same synne he mote hym schryue,
And hys penaun*c*e take newe,

Spare not to ask the sick of his sins.

For alle þynge þat he er schewe,
And spare þow not for no let
To aske hym of hys det,

[Fol. 151 back.]

And whether hyt be myche or luyte,
Charge hym þat he hyt quyte,
And ȝef hys godes to luyte be
For to quyte þat oweth he,
Charge hym þenne wyth herte lowe
To aske mercy of þat he owe;
And ȝet þow moste lerne þys eke,
Of a mon þat ys ful seke,
þat sendeþ to þe to hym to ryde,
And waxe dowmbe in þat tyde,
ȝef he by synes þat hosul soghte,
Thaȝ þow knowe þow schryue hym noȝte,
Nerþeles þow schalt hym soyle,
And ȝeue hym hosul & holy oyle.
When þou hast þe seke I-schryue,
And þow se þat he may not lyue,
Oþer penaunce þow schalt not gyn
But þe sekenes þat he ys In,
Ioyne þat sekenes & þat sore
By-fore god to be hys ore;
And ȝef he aske hys sauyour,
Gyf hym hyt wyþ gret honour;
But ȝef he be so seke wyth-ynne
þat of castynge he may not blynne,
He schal not þenne hys hosul take,
For vomyschment & castynge sake,
But preche hym feyre wyth opun spelle
þat god a-loweth hys herte & hys wylle,
And for he wolde & he myȝte,
God hym takeþ in hys ryȝte.
ȝet when þou art to chyrche I-went,
Do vp so that sacrament
þat hyt be syker in vche way,
þat no best hyt towche may.
ȝef hyt [were] eten wyth mows or rat,
Dere þow moste a-bygge þat;

Charge him with lowly heart to ask mercy.

If a sick man cannot speak, but by signs shews that he wishes for the housel and holy oil, they are to be given to him.

The sick person to have no other penance given but his sickness.

If he is so sick that he would vomit up the holy eucharist, it is not to be given to him, but he is to be told that the desire for it is sufficient.

The host to be made secure in church, so that

[Fol. 152.]

no mouse or rat may eat it.

Fowrty dayes for þat myschawnce
þow schalt be in penaunce.
If any crumb of it be lost it must be sought for.
3ef any crome of hyt be lost,
3erne seche hyt þow most,
3ef þow hyt fynde no wey my3te,
þrytty dayes þow rewe hyt ry3te;
If through malice thou singest mass without water and a light, thou must do penance till the bishop restore thee.
And 3ef þow be so vnwys
þat þow synge by malys,
Wythowte water and ly3t also,
And wost welle þe wonteth bo,
þow schalt þenne for þy songe
Boþe wepe and weyle er a-monge,
Tyl þe byschope of hys ore
To þy songe the restore.

¶ *Oracio opificis opusculi huius.*

The priest to pray for the author,
NOw, dere prest, I pray þe,
For goddes loue þow pray for me,
More I pray þat þow me mynge,
and to remember him when he sings mass.
In þy masse when thow dost synge;
And 3et I pray þe, leue broþer,
Rede þys ofte, and so lete oþer,
Huyde hyt not in hodymoke,
Lete other mo rede þys boke;
The mo þer-In doth rede & lerne,
þe mo to mede hyt schale terne;
This book is made to instruct those who have no books of their own, and others of mean lore.
Hyt ys I-made hem to schowne
þat haue no bokes of here owne,
And oþer þat beth of mene lore,
þat wolde fayn conne more,
And þow þat here-In lernest most,
Thonke 3erne þe holy gost,
[Fol. 152 back.]
That 3eueþ wyt to vche mon
To do þe gode that he con,
And by hys trauayle and hys dede
3eueþ hym heuen to hys mede;

The mede and þe ioye of heuen lyȝt
God vs *gra*unte For hys myght. Amen.

Explicit tractatus qui *dicitur* pars oculi de latino in anglicum *tra*nslatus per *frat*rem Iohan*ne*m myrcus canonicu*m* regularem Monasterij de Lylleshul, cui*us a*nim*e* propicietur deus. Amen.

LANSDOWNE MS. 762, Fol. 21*b*.

Here folowethe vij specialle interrogacions The whiche a Curat aught to aske euery cristene persone that liethe in the extremytie of dethe.

The first. Belevest thowe fully alle the pryncipalle articles of the Feithe and also alle holy scripturs in alle thyngis after the exposicione of the holy & trewe doctours of holy Chirche & forsakest alle heresies & arrours & opynyons dampned by the Chirche. and arte glad also that thowe shalt dye in the feithe of Criste & in the vnytie & obedience of holy Chirche? The Sike persone answerethe, Yee. Dost thou believe the principal articles of the faith and the holy Scriptures, and dost thou forsake heresy?

The second. knowest thowe & knowligest thowe nowe thowe oftene tymes & many maner wise & grevowsely thowe hast offended thy lorde god that made the of nought, for saint Barnard saithe vpon Canticac anticorum, I knowe wele that there maye no manne be saved but yef he knowe hym self. Of the whiche knowlage wexethe a manne the Moder of his helthe that is humylitie, and also the drede of God, the whiche drede, as it is the begynnyng of wisdome, So it is the begynnyng of mannys Soule? he answerethe, Yee. Dost thou know that thou hast often offended God?

The thirde. Arte thowe sory in thy harte of alle maner of Synnys that thowe hast doone ayenst the highe Magestie and the love and the goodnesse of God & of alle goodnesse Art thou sorry for thy sins?

that thowe hast not & myghtyst haue doone & of alle graces that thowe hast forslowthed, not onely for drede of dethe [*Fol. 22a.] *or any other payne, but rather more for love of god & rightvsnesse & for thowe hast displeased his grete goodnesse & kyndenesse & for the due ordre & charitie by the whiche we be boundene to love god aboue alle thynge & of alle thise thynges thowe askest forgevenes of god? desirest thowe also in thyne harte to haue very knowing of alle the offences that thowe hast doone ayenst god, and for to haue specialle repentaunce of theym alle? he answerethe, Yee.

and desirest to amend? The Fourthe. Purposest thowe verely & arte in fulle wille to amende the & thowe myghtest live lenger & neuer to Synne more dedely wittyngly & with thy wille, & Rather thanne thowe woldest offende god dedely any more, to leve & lese wilfully alle erthly thynges, were they neuer so lefe to the, and also the life of thy body, and farthermore thowe prayest God, that he yeve the grace to contynue in this purpose? he answerethe, Yee.

Dost thou forgive thy enemies? The Fifte. Foryevest thowe fully in thy harte alle maner of menne that euer hauet he any harme or grevaunce vnto this tyme other in worde or in dede for the love & the worshipe of our lorde Ihesu criste to whome thowe hopest to haue forgivenesse of thy selfe, & askest also thy self to haue forgivenesse of alle theym that thowe hast offended in any maner wise? he answerethe, Yee.

Art thou willing in all manner to make satisfaction? The Sixte. Wolde thowe that alle maner thynges that thowe hast in any maner wise myght be fully restored ayeyne as moche as thowe mayest & thowe arte bounde after the value of thy good & rather leve & forsake alle thy good of the worlde yef thowe mayest not make satisfaccione in none other wise? he answerethe, Yee.

Dost thou believe that Christ died for thee? [*Fol. 22b.] The Seventhe. Belevest thowe fully that Criste dyed *for the, and that thowe may neuer be saved but by the Merite of Cristes passione, and thanne thankest therof god with thyne harte asmoche as thowe mayest? he answerethe, Yee.

Thanne let the Curat desire the sike persone to saye In Manus tuas & *cetera* withe a good stedfast mynde and yf that he canne, And yef he cannot let the Curat saye it for hym, And who so euer may verely of very good consience & trowthe without any faynyng answere, yee, to alle the articles & poyntes afore Rehersed, he shalle live euer in hevyne with alle myghtie god and withe his holy Cympany, whervnto Ihesus brynge bothe yowe and me. Amene.

The curate to cause the sick person to say "in manus tuas."

If he cannot say it the curate is to say it for him.

NOTES.

Page 1, line 5. *Dawe*, plural of Day. A.S. *Dæg*,

"Wel is us nu, Louerd, uor þe *dawes* þet tu lowudest us mide oðre monnes wouhwes."—*Ancren Riwle*, 190.

"Byuore Myhelmasse he was ycrouned þre *dawes* & nan mo."—*Rob. of Glouc.* 383.

"Suche mawmetys he hade yn hys *dawe*.—*Constitutions of Masonry*, p. 31, l. 509.

Done of Dawes = taken from day = killed,

"And alle *done of dawez* with dynttez of swreddez,"—*Morte Arthure* (ed. Perry), p. 61, l. 2056.

"ȝyf þou do any man o *dawe*."—*Rob. of Brunne Handlynge of Synne*, p. 34, l. 1034.

Is glossed "to the deþ."

The seventeenth century phrase, "done to death," is an echo of the older idiom.

l. 11. *Preste curatoure* = Priest who has cure of souls. These directions are only meant for such as have to take part in active ministrations; they relate to the priest's duties to a flock, not to the church, or his own soul.

P. 2, l. 23. The chastity here meant includes not only abstinence *ab illicitis*, but also from wedlock. When this treatise was written, the Church in England had long refused its sanction to the marriage of persons in holy orders. Though it was contrary to the theory of the Western Church from very early days, there is the most positive evidence that before the Norman Conquest English priests were frequently married. In the North of England celibacy was the exception rather than the rule. A clerical family, whose pedigree has been compiled by Mr. Raine (*Priory of Hexham*, Surtees Soc., v. i. p. li.) held the office of Priest of Hexham from father and son for several generations. Priests' children constantly occur in mediæval records, *e.g.* in William Painell's conformation charter to the nuns of Gokewell (The well of the Cuckoo) executed within a century of the Conquest, mention is made of "unum molendinum quod fuit Rodberti filii presbiteri" (*Linc. Arch. Soc. Rep.*, 1854, p. 102). The decrees of provincial councils show that priestly concubinage was in practice down to the period of the Reformation. The issue of such unions must have been sufficiently numerous to attract attention, for we find

in 1281 the constitutions of Archbishop Peckham providing that priests' children should not succeed to their father's benefices, "absque dispensatione apostolica" (Wilkins, *Conc.* ii. 60). Strange things are told of dispensations, yet some will hardly believe Rycharde Layton, when he says of Jenyn, the last Prior of Maiden Bradley in Wiltshire, that, "The pope, consideryng his fragilitie, gave him licens to kepe an hore, and [that he] hath goode writyng *sub plumbo* to discharge his conscience" (*Letters on Suppression of Monast.* Camd. Soc., p. 58). The tale is not incredible, but it comes from one whose words have slender authority. If the story be true, it speaks ill for the persons who were then ruling in matters spiritual, for Jenyn, after the suppression of his house, became rector of Shipton Moyne, Co. Gloucester.

l. 31. *Drokelec*, Dronkelewe. Drunkenness. A MS. of the 15th cent. (Add. 12195) bids folk take care that a nurse "be wysse and well a-vyssyd, and þat sche lof þe chylde, and þat sche be not *dronkeleche*."—*Prompt. Par.* i. 133. A piece of advice which is, I am informed, not entirely unneeded in these days. As to the termination *lac*, see Cockayne's *Seinte Marherete*, 101.

l. 43. *Pyked schone* came into use in the reign of William Rufus. It is said that the world owes this silly fashion to the ingenuity of Fulk, Earl of Anjou, who had deformed feet, and sought by this strange device to hide the defect from view. The pikes were sometimes made like the tails of scorpions, at others twisted into the form of a ram's horn. At a later period these long-toed boots were called cracowes from the belief that they were originally imported from Cracow. In Mr. C. R. Smith's collection of London Antiquities, now in the British Museum, are some shoes of this sort of the era of Edward IV.; the toes are six inches long and stuffed with moss. A long-toed patten was introduced for the use of persons who delighted in these fantastic habiliments. I presume this is alluded to in the *Detecta quædam in visitat. Eccl. Cath. Ebor.* A.D. 1390, where it is stated that "Omnes ministri Ecclesiæ pro majori parte, utuntur in Ecclesia et in processione *patens* et *clogges* contra honestatem Ecclesiæ et antiquam consuetudinem et ordinacionem capituli."—*Surtees' Soc.* 35, p. 243. The use of shoes of this sort was prohibited to the clergy by many local councils. See Du Frene, *Gloss. sub voc. Pigaciæ et Rostra.* Constitutions of London, A.D. 1342, in Wilkin's *Conc.* ii. 703. Fairholt's *Satirical Songs on Costume*, 43. Hewitt's *Ancient Armour*, i. 136.

l. 48. *Baselard.* A short sword worn by civilians in the fourteenth and fifteenth centuries. It is frequently shown on monumental effigies. A brass at King's Sombourne, Co. Hants., where one is represented, is engraved in Hewitt's *Ancient Armour and Weapons*, ii. 254. *Gent. Mag.* 1858, ii. 559. The Baselard was of two kinds—straight and curved. It was one of the former kind that Sir William Walworth presented to the Fishmongers' Company. The hooked or curved baselard

was an eastern weapon (*Prompt. Par.* i. 25.) Capgrave tells us that Edmond Ironside was "slayn be the councel of Edrede, the duke; for he mad his son for to hide him undir a sege, where the King shuld voide, and sodeynly with a scharp *basulard* he smet the Kyng among the boweles."—*Chron.*, 125. By Statute 12, Richard II. c. vi. it was provided that, "null servant de husbandrie ou laborer ne servant de artificer ne de vitailler ne porte desore enavant *baslard*, dagger, nespee sur forfaiture dicelle." Priests were strictly inhibited from wearing this instrument of war, but the rule was constantly broken.

"Bucklers brode, & swerdes long,
Baudrike, with *baselardes* kene,
Soch toles about her necke they hong:
With Antichrist soche priestes been."
—*Plowman's Tale*, part 3.

That ordinances against the clergy wearing secular arms were not needless, is evident from many incidental notices in our records. On the 5th October, 1509, the Jury of the Manor of Kirton in Lindsey, presented that "Hugo Colynson capellanus vi & armis [*fecit*] affraiam super Willielmo ffreman & violenter extraxit sanguinem contra pacem domini regis." On the 22nd February, 1515, the same body, "dicunt quod Willielmus Brown Clericus parochialis de Kyrtton vi & armis fecit affraiam super Willielmo Wilkynson de Wadyngham" (*Rot. Cur.*). A satirical song of the early part of the 15th century, beginning—

"Prenegard, prenegard, thus bere I myn *baselard*,"

is printed in Fairholt's *Satirical Songs on Costume*, Percy Soc., p. 50.

l. 48. *Bawdryke*. Lat. *Baldrellus, Baldringus Baltheus*. French, *Baudrier*. A girdle or belt of any sort. It is used here for the sword-belt, probably for one of that kind that hangs over the right shoulder, and passes transversely across back and breast.

"Then þay schewed hym þe schelde, þat was of schyr goule,
Wyth þe pentangel de-paynt of pure golde hewe;
He brayde hit by þe *baude-ryk*, a-boute þe hals kestes
Þat bisemed þe segge semlyly fayre."
—*Sir Gawayne and the Green Knight*, p. 20, l. 621.

The *Baudrick* or *Baldryck* of a church bell was the whitleather thong, by which the clapper was suspended from the eye or staple in the crown of the bell. The word is of constant occurrence in old churchwardens' accounts.

[1428] Soluti Thomæ Basse pro j baudryk vjd.
—*Ch. Acc. St. Mary, Stamford*, Cotton MS. Vesp. A. 24, f, 3, b.

[1498] "Payd to John Clarke for makyng of a *bawdre* to ye bell, 1d."

[1502] "Payd to John Dalbe for *bavdrec* makyng to þe belles, vid."
—*Ch. Acc., Leverton, Co. Linc.*, MS. fol. 6, 8.

[15··] "Paid for makyng of a belle *batrey* and mending, viijd."

[1535] "Payd to roger codder for iij *bautres* making vid."
—*Ch. Acc., Kirton in Lindsey*, MS. p. 14, 19.

l. 49. For illustrations of the history of the clerical tonsure consult Bingham, *Antiq. Christ. Church*, b. vj. c. iv. Rock, *Ch. of our Fathers*, v. i. p. 185. Lyndwood, *Provinciale*, lib. i. tit. 14, p. 69. Beda, *Eccl. Hist.* lib. v., c. xxi. Beyerlinck, *Magnum Theatrum Vitæ Humanæ* sub voc *Tonsura*. Martene, *De Antiq. Eccl. Rit.* (Venetiis, 1783), vol. ii. p. 14; vol. iii. p. 284, 293, 300, 335; vol. iv. p. 113, 174, 238, 274.

P. 3, l. 59. *Schrewes.* In the older English this word stands for enemies, wretches, or evil disposed persons of either sex.

"Þe Cristene men leyde euere on, & slowe euere to grounde,
Al clene þe *ssrewen* were ouercome in a stounde."

"He adde endyng, as he wurþe was, & such yt ys to be a *ssrewe*."
—*Rob. Glouc.* 407, 419.

"Such qualité nath noman to beo lechour other *schrewe*."
—*Pop. Treatises on Science*, p 133.

l. 82. *Hosele*, to administer the holy communion, A.S. *Husl*, an offering, an oblation, and hence the host, as the highest of all offerings. To housel was the ordinary name for the act of giving the communion until the period of the Reformation. From the earliest times, as far as we know, in this country the altar breads were in the form of wafers—thin and round cakes stamped with some sacred divice or monogram. That they differed from the coarse household bread of the people is indicated by the fact that the sons of Sabert (Sœberht) the Christian king of the East Saxons, *circa* 604, who had remained out of the Christian fold, when they asked Bishop Melitus, after their father's death, why he would not give them the eucharist of which he had been accustomed to partake, said, as we have their words reported to us in Latin, "quare non et nobis porrigis panem nitidum, quem et patri nostro dabas." Beda, *Hist. Eccl.* lib. ii. c. 5. These altar breads were frequently called *obleys*. Lat. *oblata*. It is believed that they were usually made by nuns, or anchoresses. It was so certainly in the ninth century in France. There is a tale told in a contemporary life of St. Wandragesilius, Abbot of Fontenelle, a Benedictine monastery on the Seine, near Rouen, of a certain nun who went to the fire for the purpose of baking this bread, holding in her hand the iron stamps for the purpose. "Accessit ad ignem, ferroque quo imprimendæ ac decoquendæ erant oblatæ, arrepto, mox nervi manus ejus dexteræ contracti sunt, ac oblatorium quod sponte susceperat, invita, vi agente divina retinuit." *Acta Sanct.* Julii t. v. p. 290 n. 53. As quoted in Rock. *Ch. of our Fathers*, v. i. p. 152.

The altar breads were of two kinds. The larger, called singing-bread, were used for the sacrifice; the smaller, called housling-bread, were used for the communion of the people. They were sometimes kept for sale by country shopkeepers (*Gent. Mag.*, 1864, pt. ii.

p. 502). There is preserved in the Rotuli Parliamentorum, 1472-3, a curious petition from Johanna Glyn, widow of John Glyn, of Morvale, in the county of Cornwall, gentleman, in which she complains of the bad treatment her late husband had received from the hands of certain rioters. Among other things she says, "The said Riottours, the same day and place toke the said John Glyn and hym ymprisoned, and in the Castell, in prisone hym kept by the space of v oures, and more, so that noon of his frendes myght come where he was to releve hym with drynk, or staunche his bloode, to th'entent that he shuld have bled to deth, except they suffered a Preste to come to shryve and *howsell* hym."—Vol. vj. p. 35.

In the *Privy Purse expences of Henry viij.* are several entries similar to the following, the interpretation of which has been held to present a difficulty:—"*Item* the x daye [of April, 1530] paied to maist*er* Weston by way of the king*es* rewarde ayenst easter, xx*s*." "*Item* the same daye, paied by lyke rewarde to the two guilliams and phillippes boye for ther *howsell*, x*s*. a pece, xxx*s*." p. 38 *cf.* 40, 41, 330. There can be no doubt that the meaning is, that the king presented to the persons named x*s*. for them to give as an offering at their Easter communion.

The little bell, which it was the practice to ring before the holy eucharist when the priest took it to the sick, was called a *howslinge* bell. See Peacock's *Eng. Church Furniture*, p. 86. Housel-sippings was the unconsecrated wine which was given at certain times to the lay folk out of the chalice. Bishop John Bale says, "They will pay no more money for the *housel*-sippings, bottom blessings, nor for seyst me and seyst me not above the head and under of their chalices. —*Image of both Churches*, edit. 1849, p. 526.

A *houseling-towel* or *houseling-cloth*, was the linen sheet used when the holy communion was received for the purpose of hindering particles thereof from falling on the ground. "A *howslyng* towell, off dyaper, with blew melyngs atte the ende, goode."—*Ch. Goods, St. Dunstan's Canterbury. Gent. Mag.*, 1837, pt. 2, p. 570. A cloth of this kind was employed at royal coronations until recent times. That of William IV. was the first where it was disused.—Maskell, *Mon. Rit.* iii. 834.

l. 87. Midwives were licenced by the bishop of the diocese. These licences continued to be issued till long after the Reformation. The form may be seen in Strype's *Annals*, vol. i. p. 242. In Grindal's *Articles to be enquired into in the Province of Canterbury*, A.D. 1576, the fifty-eighth question is, "Whether there be any among you that use sorcery, or witchcraft, or that be suspected of the same, and whether any use any charmes or unlawful prayers, or invocations in Latin or otherwise, and, namely, midwives in the time of woman's travail of child, and whether any do resort to any such help or counsel, and what be their names."—Grindal's *Remains*, p. 174.

In Bale's *Comedye concerninge thre Lawes*, 1528, sig. B. iii. b.

as quoted in Brande's *Pop. Antiq.*, 1813, v. ii. p. 5, we have a notice of some of the superstitious doings of midwives.

> "Yea, but now ych am a she,
> And a good mydwyfe perde,
> Yonge chyldren can I charme,
> With whysperynges and whysshynges,
> With crossynges and with kyssynges,
> With blasynges and with blessynges,
> That spretes do them no harm."

Midwives sometimes murdered children for purposes of magic. Sprenger in his *Malleus Maleficarum*, v. 2, as quoted in Beyerlinck, *Mag. Theat. Vitæ Humanæ*, v. vij. p. 784, b. tells us of the burning of two women of this class, "quia earum vna quadraginta altera innumerabiles pueros recens in lucem editos necavissent, inditis clam in eorum capita grandibus aciculis."

P. 4, l. 95. De baptismo infantium, quos mater in partu laborans, in lucem emittere non valet, ita definiunt antiqua Statuta Synodalia Ecclesiæ Nemausiensis [Nismes] . . . . Si vero, muliere in partu laborante, infans extra ventrem matris caput tantum emiscrit, et in tanto periculo infans positus nasci nequiverit, infundant aliqua de obstetricibus aquam super caput infantis dicens, 'Ego baptizo te in nomine Patris,' etc., et erit baptizatus. His concinunt Statuta Synodalia ecclesiæ Biterrensis a Guillelmo episcopo anno 1342 edita . . . . ab hac sententia non nihil deflectunt Statuta antiqua ecclesiæ Ruthensis. Sic enim habent capite sexto: Si vero, muliere in partu laborante infans extra ventrem matris caput tantum emiserit, et in tanto periculo infans positus commode haberi nequiverit, infundet aliquis vel aqua de astantibus aquam super caput infantis dicens. 'Creatura Dei, ego te baptizo in nomine Patris, & Filii, & Spiritus sancti.' Et erit baptizatus."—Martene, *De Antiq. Eccl. Rit.* i. 58, 59, where much more relating to this subject may be seen.

In the consistorial acts of the Diocese of Rochester, the following document relative to the baptism of a child during birth is preserved. I quote from the *Gentleman's Mag.* 1785, pt. ii. p. 939.

"1523, Oct. 14. Elizabeth Gaynsford obstetrix examinata dicit in vim juramenti sui sub hâc formâ verborum. I, the aforesaid Elizabeth, seeing the childe of Thomas Everey, late born in jeapardy of life, by the authorite of my office, then beyng midwife, dyd christen the same childe under this manner, In the name of the Fader, the Son, and the Holy Ghost, I christen thee, Denys, iffundendam meram aquam super caput infantuli. Interrogata erat, Whether the childe was born and delivered from the wyfe of the said Thomas? Whereto she answereth and saith, that the childe was not born, for she saw nothyng of the childe but the hedde, and for the perell the childe was in, and in that tyme of nede, she christened as is aforesaid, and cast water with her hand on the childes hede. After which so done, the childe was

born, and was had to the churche, where the Priest gave to it that chrystynden that lakkyd, and the childe is yet alyf."

l. 116. In cases of necessity it was permitted to baptize in a wooden vessel, which was to be burned when the ceremony was over, to prevent its being used for secular purposes hereafter. Martene, *De Antiq. Eccl. Rit.* i. 5.

l. 120. *Nuye*, Annoy, trouble. Old Fr. *Anoi* from Lat. *Odium.*

"And a ryche man hyt *noyeþ* oftyn tyde
Þat a pore man hat oghte besyde."
—*Rob. of Brunne, Handlynge Synne*, p. 187, l. 5981.

P. 5, l. 133. *On rowe*, in order. A.S. *Rawa.*

"He rehersed be *rowe* the rite of Edgare."
—Capgrave, *Chron.* 172.

The gild of St. Mary of Boston had, in 1534, a corporal, which was in part made of *rawed* satten of brigges," *i.e.* satin made in rows or stripes. The editor's *Church Furniture*, p. 205. Lincolnshire people still speak of Turnip *raws.*

l. 143. Fonts were usually only blessed at Easter and Whitsuntide. When the service of blessing was performed, they were vested in a linen cloth. Martene, *De Antiq. Eccl. Rit.* iii. 150. Maskell, *Mon. Rit.* i. 13, where the service may be found.

l. 153. See exhortation in the Salisbury *Ordo ad faciendum Catechumenum.* Maskell, *Mon. Rit.* i. 14. On the font at Bradley, Co. Lincoln, is inscribed, "Þater noster ave maria and criede leren ye childe yt es neede." The inscription is coeval with the font, *i.e.* circa A.D. 1500.

l. 155. "Inhibemus sub poena excommunicationis, ne aliquae mulieres vel uxores parvulos suos in lectulis suis secum collocari permittant, antequam ætatis suæ tertium annum impleverint. Quod statutum ad minus semel in anno singulis sacerdotibus volumus promulgari."—*Constitutiones synodales Sodorenses*, A.D. 1291. Cap xiv. in Wilkins' *Conc.* ii. 177.

P. 7, l. 203. "Debet enim sacerdos *banna* in facie ecclesiæ infra missarum solemnia cum major populi adfuerit multitudo, per tres dies solemnes et disjunctas interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis. Rubric in *Ordo ad faciendum Sponsalia.*" Maskell, *Mon. Rit.* i. 44. In Lincolnshire the *banns* of marriage are called spurrings, *i.e.* askings, from *Spere*, to enquire; A.S. *Spyrian*, to track; Dutch, *Speuren*; Germ. *Spuren.*

In the ancient office the earlier part of the rite took place, "ante ostium ecclesiæ coram Deo sacerdote et populo."

"Husbonds at chirche dore have I had fyue.
For I so often haue I-wedded be."
—Chaucer, *Wife of Bath, Prolog.*

Martene has published from an ancient manual of the diocese of

Rheims the following verses, to aid in calling to mind the different hindrances to wedlock:

"Error, conditio, votum, cognatio, crimen,
Cultus desparitas, ordo, ligamen, honestas,
Si sis affinis, sique coiere nequis."
—*De Antiq. Eccl. Rit.* ii. 137.

P. 8, l. 241. It was in the Middle Ages, as at present, a matter of obligation for all Catholics to receive the holy communion at Easter-tide.

l. 247. *Ded*, death, a common provincialism. A Lincolnshire woman told the editor that she "would rather be nibbled to *dead* with ducks, than live with Miss ——; she is always a nattering."

l. 252. After communion it was the custom for the laity to drink unconsecrated wine, to assist them in swallowing the eucharistic wafer. The purchase of wine for this use sometimes appears in old accounts, and has led to the mistaken notion that it was a common practice in those days to give the communion in both kinds. The following passage from the account rolls of Coldingham is peculiarly liable to this misconstruction. 1364. "In vino empto per annum pro celebracione et pro communione parochianorum ad Pascham xv$^{s.}$ i$^{d.}$" p. xliv, as quoted in Rock's *Ch. of our Fathers*, iii. pt. 2, p. 170. In the constitutions of Archbishop Peckham, promulgated in 1281, this practice is described in words, of which the text is a simple translation. "Doceant [sacerdotes] etiam eosdem illud, quod ipsis eisdem temporibus in calice propinatur, sacramentum non esse, sed vinum purum eis hauriendum, traditum, ut facilius sacrum corpus glutiant quod perceperunt." Wilkins, *Conc.* ii. 52. It was ordained by the Synod of Exeter, A.D. 1287, that there should be in every church as well as the chalice employed in saying mass, a cup of silver or tin to be used when communion was given to the sick. In this cup the priest washed his fingers, and the sick man, after he had communicated, drunk the water. *Ibid.* ii. 139. The "device for the coronation of King Henry vij." published among the Rutland Papers (Camd. Soc.) p. 22, shows that he and his queen partook of a chalice of this kind at that high ceremony.

P. 9, l. 260. *Sad*, gravely. "He [Maurice, Lord Berkeley, born 1457] was called by writ to the state of a Baron, and recommended to provide a *sadd* gentlewoman in Court to wait upon my lady."—Forbroke's *Smith's Lives of the Berkeleys*, 175.

"But ye . . . . vse . . . . to loke so *sadly* whan ye mene merely yt many times men dowbte whyther ye speke in Sporte whan ye mene good ernest."—*Sir Th. More, Workes*, 1557, p. 127 *b*.

l. 267. *Bordes*, Jests, games; Fr. *Bourde*; Dutch, *Boerde*; Lat. *Burdare*, to jest.

"And y shal telle as y kan,
A *bourde* of an holy man."
—*R. of Brunne, Handlyng of Synne*, p. 287, l. 9260.

"We have so mocked him with his gospel that we shall find it is no *bourding* with him."—*John Bradford's Works*, v. i. p. 38.

"*Bourd* not wi' bawtie."—Scottish proverb, Ramsay's *Reminiscences of Scottish Life*, ii edit. 139.

"The sooth *bourd* is nae *bourd*."

—Scottish proverb, *Redgauntlet*, ch. xi,

l. 270. We have evidence here that at the time this poem was written, it was not a common thing for people to sit on benches in church. Nearly all the pre-reformation church seats in existence in this country are of the late perpendicular era. Pews were, however, in common use before the Reformation. Sir Thomas More frequently makes mention of them in such a manner as to shew that they were no novelties to him. He tells us "how men fell at varyance for kissing of the pax, or goyng before in procession, or setting of their wiues pewes in the church." We may surmise from this that pews were sometimes restricted to women. A pew seems, from the following story, to have been the eminence upon which offenders did public penance. "These witnes in dede will not lye; As the pore man sayd by the priest, if I may be homely to tell you a mery tale by the way. A mery tale, quod I, commith neuer amyse to me. The pore man quod he had founde ye priest ouer famyliar with his wife, and bycause he spake of it a brode and coulde not proue it, the priest sued him before ye bishoppes offyciall for dyffamatyon where the pore man vpon paine of cursynge was commaunded that in his paryshe chyrche, he should upon ye sondaye, at high masse time stande vp & sai, 'mouth, thou lyest.' Wherupon for fulfilling of hys penance, vp was the pore soule set in a pew, that ye peple might wonder on him and hyre what he sayd. And there all a lowed, (whan he had rehersyd what he had reportyd by the priest) than he sett hes handys on his mouth and said, 'mouth! mouth, thou lyest.' And by and by therupon he set his hand vpon both his eyen & sayd, 'but eyen, eyen,' quod he, 'by ye mass ye lie not a whitte.'" pp. 88, *c.* 127, *d.*

l. 272. In Durham *sitting on the knees* is an expression still used for kneeling.

l. 273. *Flat* = Floor.

"A hep of girles sittende aboute the *flet*."

—Wright's *Political Songs*, Camd. Soc. p. 337.

The floors of the houses in Edinburgh, where each floor is the home of a separate family, are called *flats*. Houses containing only one family as occupants are known as "houses within themselves." See Scott's *Guy Mannering*, xxxvi. The warp on each side of the River Trent, that is, submerged by the tide, is called The Trent *Flat*. On the Lincolnshire coast, the low land on the shore is often named the *Flat*, as Sand Hall *Flat*, near Tetney Haven, and Friskney *Flat*.

l. 280. *Blesse*. That is, make the sign of the cross. This act is still called blessing one's-self by Catholics.

"The Apostles and Fathers of the Primitive Church blessed them-

selves with the sign of the cross." John Marshall, as quoted by Fulke. Fulke's Works (Parker Soc.) ii. 171.

"Blest themselves with both hands" is Sir Thomas Urquhart's version of "se signoient, de toutes mains." Rabelais, *Gargantua*, *b.* 1, c. xxxv.

l. 281. The versicle said immediately before the Gospel, in the Ancient English as in the Roman Mass, is, *Gloria tibi, Domine.*

l. 284. The sanctus sance or sauce bell was a small bell usually hung outside the church in a little hutch or cote on the east gable of the nave. This was rung at the elevation of the host in the parish mass, to warn all those who were not present at the service to join their hearts with the devotions of the worshippers. The sacring bell was a smaller bell of this kind, to be rung at other masses. It was sometimes hung in the rood loft; more commonly it was, as it is at present in Roman Catholic churches, merely a handbell. Handbells and sacring bells were among the things ordered to "be utterly defaced, rent, and abolished," in 1576. Grendal's *Remains*, p. 159. They were mostly destroyed in Lincolnshire in or before A.D. 1566. See editor's *Church Furniture*, passim.

P. 10, l. 309. "Cum autem ad infirmum eucharistia deportatur, ita decenter se habeant portatores, superpelliciis saltem induti, cum campanella, lumine præcedente, nisi vel aëris intemperies obstet vel loci remotio; ut per hoc devotio fidelium augeatur, qui Salvatorem suum tenentur in via, luto non obstante, flexis genibus adorare, ad quod sunt per sacerdotes suos attentius commonendi. W. de Cantilupe, *Constit.* A.D. 1240. In Wilkins' *Conc.* i. 667.

l. 315. After long search I have failed to find any passage similar to this in the writings of Augustinus. I am informed by two persons, who have made the writings of this saint an object of especial study, that no such statements occur in them.

P. 11, l. 328. *Seyntwary*, churchyard. The name of sanctuary is now given to that part of the choir or chancel of a church where the altar stands. In mediæval documents belonging to this country, *Sanctuarium* and its equivalents in English almost always mean churchyard. "Ecclesiarum *Sanctuaria*, quæ populariter coemeteria nominantur." *Stat. Cicest.* in Wilkins' *Conc.* ii. 183. *Chirch hay*, churchyard. A.S. *Cyrce*, church, *Heg*, hay, grass, or *Hege*, a hedge, or fence.

l. 332. Games and secular business were forbidden in churchyards by the Synod of Exeter, A.D. 1287. Wilkins, *Conc.* ii. 140. By 12 Ric. II. c. vi. servants were ordered to amuse themselves with bows and arrows on Sundays, and to give up foot-ball, quoits, casting the stone, "keyles," and other such inopportune games. In consequence of this statute the jury of the manor of Kirton in Lindsey, 4th April, 1 Henry viij. made a presentment that "Willielmus Welton "se male gessit in ludendo ad pilam pedalem et alia joca illicita."—*Rot. Cur.*

l. 332, *n.* *Stoil ball*, stool-ball. This game is still played in

Sussex. There is a description of it in *Notes and Queries*, iii. s. xi. 457.

l. 338. The holding of fairs and markets in churchyards was made illegal by statute in 1285. *Stat. Winhest.* 13 *Edw.* I. c. vj. The practice, however, of using churches and churchyards for secular purposes continued to be common. Edward I. received the oaths of the competitors for the Crown of Scotland in Norham Church. In 1326 the tythe corn of Fenham, Fenwick, and Beele was collected in the chapel at Fenham, and at about the same period, when the monks of Holy Island found their grange would hold no more, they converted the chapel attached to their mance into a temporary tythe barn. Raine's *North Durham*, 82, 260. Law Courts were held, books sold, and children taught in the porch of St. Peter's, Sandwich. Boys' *Hist. Sandw.* 365. A manor court, called Temple court, was held in the church of St. Mary, and St. John Baptist, Dunwich, annually on the feast of All Souls.—Gardner's *Dunwich*, 54. Wool was stored in one of the churches at Southampton. J. T. Rogers, *Hist. of Agriculture*, i. 32; ii. 611; and a law-suit settled in St. Peter's Church, Bristol. Fosbroke's *Smith's Lives of the Berkeleys*, 92. In 1519 Pedlars were accustomed, on feast days, to sell their wares in the church porch of Ricall, Co. York.—*Surtees Soc.* 35, p. 271.

l. 338. *Chost.* A.S. *Ceást*, strife.

> "& mad tille him feaute, withouten any *chest*,
> & cleymed him for þer chefe of West & of Est."
>
> —*Langtoft Chron.* 19.

l. 353. Old Norse, *Naut*, an ox. A.S. *Nyten*, an animal, from *nitan* (*ne witan*), not to know. Scotch, *Nolt*.

P. 12, l. 358. *Fonne*, a fool. *Fond*=foolish is a Lincolnshire provincialism.

l. 360. *Telyng* means, as I conceive, rhythmical couplets or verses intended to charm away evil or cause good luck.

l. 366. *Gart*, third pers. sing. of *Gare*, to cause. O.N. *göra*, *gera*. A.S. *Gearwian*. Mod. Scotch, *Gar*.

> "My precios perle dotz me gret pyne,
> What seruez tresor, bot garez men grete."
>
> —*Allit. Poems*, E.E.T.S. p. 11, l. 330.

The following inscription wrought in stained glass once decorated a window in the church of Blyton, Co. Linc.:

"Prieȝ for ye gild of Corpus Xpi quilk yis window garte mak."

—*Harl. MS.* 6829, f. 198.

A mediæval bell still hangs in the church tower of Alkborough, a little Lincolnshire village near the point where the Trent falls into the Humber, on which is inscribed + Jesu : for : yi : modir : sake : save : al : the : sabls : that : me : gart : make : amen.

l. 368. The following charm is worth reprinting here as it occurs in a book where no one would think of looking for it. Hooper, the

Reformer, says that he knew a poor man who had it in his possession, vainly hoping that it could heal all diseases.

+ Jesus + Job + habuit + bermes + Job + patitur + bermes + in + nomine + Patris + et + Filii + et + Spiritus Sancti + amen + lama + zabacthani + —*Early Writings*, Parker Soc. 328.

l. 372. *Okere*, usury. A S. *Eácan*, to augment. Old Norse, *Okr*. Goth. *Aukan*. Usury has been a subject for much angry and protracted discussion. See Lecky's *Hist. Rationalism*, j. *passim*. The *Catechism of the Council of Trent* says, "Whatever is received above the principal, be it money, or anything else that may be purchased by money is usury." Pt. iij. chap. viij. quest xj. Donovan's *Translat.* Grindal's *Injunctions* of 1571, class usurers with "adulterers, fornicators, incestuous persons," and other like notorious criminals. They define usurers to be "all those who lend money, corn, ware, or other thing, and receive gain therefore over and above that which is lent." *Remains*, 143. The imaginative literature of former times contains many stories of the unhappy fate of usurers. See for a copious collection of them, Beyerlinck, *Mag. Theat. Vitæ Humanæ*. v. vij. p. 1064.

In 1644 the churchwardens of Kirton in Lindsey put out money at eight per cent.; they note among their receipts, "Willi*a*m Kent, gen*t*leman; for 5 li vpon a bond 8*s*."—*Church Accounts, MS.* 197.

P. 13, l. 394. *Blyue*, quickly.

"Heo hadde þe maistry of þe feld, þe Romaynes flow *blyue*."
—*Rob. Glouc.* p. 50 n.

"The kyng issued fro his navee *blive*."
—*Romans of Partenay*, p. 195, l. 5673.

l. 411. *Steuene*, voice. A.S. *Stefen*.

"Whan Litle John heard his master speake,
Well knew he it was his *steven*."
—*Robin Hood and Guy of Gisb. I.* 210.

l. 419. *Gult*, trespass, guilt.

"Forȝif us our *gultes*, also we forȝifet oure gultare,"
—Maskell, *Mon. Rit.* ij. 238.

l. 420. *Fondynge*. A.S. *Fandian*, to try.

"Leod us in tol na *fandinge*."
—MS. *Cot. Cleop.* B. vj. f. 201 in Maskell, *Mon. Rit.* ij. 238.

"Lat us nouȝt be *fonded* in sinne."
—MS. *Bibl. Reg.* 5 c. v. as above, ij. 239.

l. 422. The "Hail Mary," as at present used by Roman Catholics, was unknown in mediæval England. I believe the Sarum Breviary of 1531 is the earliest authority for the modern form. The Salisbury Primer of 1556 breaks off at the same point as the prayer in the text. Dr. Rock gives a most interesting dissertation on this prayer in his *Church of our Fathers*, iii. pt. i. p. 315.

P. 16, l. 499. *Dele*, Part. A.S. *Dél*, Part. Sansc. *Dal*, to split;

hence, *Deal* and *Dole*, to distribute. *Deal*, a plank or separated piece of wood. *Deal*, at cards. *Dole*, money, food, or raiment given by way of alms; to *Deal* in the way of traffic or merchandize, and, as I think, *Dale* and *Dell*, a valley. Before the enclosures in Lincolnshire the word *Dale* was frequently used to describe the shares of land which the freeholders and copyholders had in the open fields; this word was constantly employed when the portions of land were in such positions that they could not in any way be considered as valleys, *e.g.* Dimmore dale, Bachester dale, Northorpe gate dale, Black moulde dale, Baytinge cross dale, Dale extra bori*alem* de slump cross, Beacon dale, Mount dale, and 2 dales iux*ta* molendin*um*, in the parish of Kirton in Lindsey. Norden and Thorpe's Survey of Kirton Soke, *MS. Pub. Lib. Cantab.* Ff. 4, 30. fol. 7.

> "So þat þe meste *del* of hey men þat in Englond beþ
> Beþ ycome of þe Normans."
> —*Rob. Glouc.* 368.

> "His mayster loved hym so welle,
> He fette hym gold every *delle*."
> —*Child of Bristow, Retrosp. Rev.* Feb. 1854, p. 204.

> "*Deal* on, *deal* on, my merry men, all
> *Deal* on your cake and your wine,
> For whatever is *dealt* at her funeral day,
> Shall be dealt to-morrow at mine."
> —*Marg. and Will. Percy Relics.*

> "He turn'd his face unto the wa'
> And death was with him *dealan*,
> Adiew! adiew! my dear friends a'
> Be kind to Barbara Allan."
> —*Sir John Grehene and Barbara Allan, Percy's Relics.*

P. 18, l. 582. The holy oils used in the Catholic Church were of three kinds—*oleum sanctum, oleum chrismatis, et oleum informorum.* With the *oleum sanctum*, the creme of the text, the child was anointed on the breast and between the shoulders, during the introductory part of the baptismal service ere it was plunged in the font or sprinkled with water. When the baptism proper was over it was anointed on the head in the form of a cross with *oleum chrismatis* or creme. The *oleum informorum*, or sick men's oil, was the oil used in the service of extreme unction. The oil used for this purpose was made from olives. With the chrism was mingled sweet-smelling balsam. The consecration took place on Holy Thursday. Maskell, *Mon. Rit.* i. 22. Rock, *Ch. of our Fathers*, iij. pt. ij. p. 79. The three little bottles in which these oils were preserved were kept in a box called a chrismatory. This little chest was usually oblong in form, with a crested lid, somewhat like the Noah's Arks children are

wont to play with. It was often called an oynting-box, oil-box, or creme-box.

l. 585. *Ore*, grace, mercy. Old Norse, *eira*.

"Cryde hym mylce & *ore*."

—*Rob. Glouc.* 381.

P. 20. l. 651. *ȝerne*, earnestly. A.S. *Georne*.

"He bed him *ȝerne* vor to a bide."

—*Rob. Glouc.* 487.

l. 654. The sacrament of confirmation can, in ordinary cases, be administered by a bishop only. In some instances this power has been delegated to a priest. At these times the oil has been blessed by one of the episcopal order.

l. 660. *Stoke*. A.S. *Stoc*, a stake, from *stingan*, to thrust in, to prick, to sting. Dut. and Ger. *Stock*. Fr. *Estoc*. Ital. *Stocco*. Lat. *Truncus*. Hence, *Holy-Water-Stock*, the pillar or post on which the holy water vessel was fixed. The *Stocks*, an instrument of correction. *Stocks*, the frame on which a ship is built. *Stocks*, public monies. *Stock*, a race or family. *Stock*, the store or fixed things on a farm. *Stock*, the stiff bandage round the neck. To *stock*, a North country word for to bar or bolt a door. *Stock-Lock*, a lock fixed upon a door. *Stock*, the handle of any thing. *Stook*, twelve sheaves of corn *stuck* upright, their upper ends inclining towards each other like a high pitched roof. *Stock-Dove*, the dove that lives in trees. *Stoothes*, thin spars of wood used in house building. *Stoccade*, a fence of stakes. *Stock*, a gilliflower, so called, says Skinner, "quia tum radix tum caulis instar ligni solida et dura sunt." *Stoker*, a man who sticks, *i.e.* pushes, pokes, or stirs the fire. *Stockfish*, so called "quia durus est instar *Stocci*, *i.e.* Trunci seu Caudicis," or because it is so hard that it requires beating with a stick to make it fit for eating. *Stocken*, a Lincolnshire word, signifying stopped in growth, choked with food or filled with water, as a sponge; and the family names of *Stock*, *Stocks*, and *Stookes*.

"A hallie water *stocke* of stone at the church dore with a sprinckle of a stick."—1566. *Ch. Goods Destroyed at Gretford*. Peacock's *Ch. Furniture*, 91.

[1579]. "Payd to James battman xij*s.* ix*d.*, by the collectors, for the poore, wich was layd owt of the common *stook* befor for Gouldes childe."—*Kirton in Lindsey Ch. Accts.* p. 71.

[1419]. "In xxiiij. paribus ligaturarum ferri cum uncis et V *stokloks* ab eodem emptis, 10*s.* 4*d.*"—*Fabric Rolls of York Minster*, 38.

[1519.] "Oftyn tymes the dure is *stokked*, and we parsons & vicars cannot get brede, wyne, nor water."—*Ibid.* 268.

[1641]. "Those that binde and *stooke* are likewise to have 8*d.* a day, for bindinge and *stookinge* of winter corne is a man's labour."—Best's *Farming Book*, 43.

[1552-3]. "For settinge in ij. *stothes* and mendyng the wall of the receiver's chalmer over the stare."—Howden Roll, 5-6 Edward VI. Quoted in *Fabric Rolls of York Minster*, 355.

P. 21, l. 663. The person confirmed was anointed with chrism, in the form of a cross; afterwards, out of reverence for the chrism, the

forehead was bandaged with a white linen band. The *Ordo Romanus* provides that this ligature should be worn for seven days. This was supposed to shadow forth the seven-fold gifts of the Holy Ghost, conferred by the rite; "Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis et Spiritus timoris Domini." The length of time these fillets were retained varied in different places. The Council of Worcester, A.D. 1240, provided that they should be worn but three days. This is stated to have been in honour of the Trinity. They were to be removed in church by the priest, who was instructed to wash the foreheads of the confirmed, and to pour the water into the font. The bandages were usually ordered to be burnt. In some cases, however, it seems that they were reserved to be used as napkins for the priest to wipe his hands upon after using the holy oils. "Vero ad humanos usus nullatenus transferatur, sed comburatur, vel in usus muridos ecclesiæ deputetur." This passage is glossed, "Forte ad abstergendas manus post sacrorum oleorum contrectationem."—Martene, *De Antiq. Eccl. Rit.* i. 92; iv. 417.

l. 684. The English form of the greater excommunication, reprinted by Mr. Maskell, *Mon. Rit.* ij. 286, differs in many particulars from the one here given. It is much longer. I have not succeeded in discovering any Latin form that tallies in all particulars with the one in the text. It is probable that each diocese possessed its own special cursing service, and that this varied from time to time in accordance with the fluctuations of the sins of the people. Several Latin forms of this nature have been printed by Wilkins, *Conc.* ij. 29, 35, 56, 161, 240, 300, 678, and Martene, *De Antiq. Eccl. Rit.* ij. 314, 322, 325.

P. 22, l. 711. The use of fraudulent measures and weights was most severely punished in the Middle Ages. There was perhaps not a country in Europe where the rogues who resorted to these practices were exempt from excommunication. Certainly there was no part of the civilized world where the State dealt so leniently with this form of oppression of the poor as it does in Britain at present. In these matters we were far wiser four hundred years ago. Here is a specimen of a manner in which the Londoners of old time handled criminals of this class:—

"If any default shall be found in the bread of a baker of the city, the first time, let him be drawn upon a hurdle from the Guildhall to his own house, through the great streets where there may be most people assembled, and through the great streets that are most dirty, with the faulty loaf hanging from his neck. If a second time he shall be found committing the same offence, let him be drawn through the great street of Chepe, in manner aforesaid, to the pillory; and let him be put upon the pillory, and remain there at least one hour in the day. And the third [time that such] default shall be found, he shall be drawn, and the oven shall be pulled down, and the baker [made to] foreswear the trade within the city for ever." *Liber Albus*, book iij. pt. ij. p. 265. I have used Mr. Riley's translation, p. 232.

All measures in London were to be sealed by the alderman of the ward in which the user dwelt, either with his own private seal or the seal of the chamber. If any measures were found upon trial to be smaller than they should be, they were to be burnt forthwith in the chief street of the ward, and the name of the culprit who had used them was to be presented to the chamberlain that he might be fined.—*Ibid.* 290.

Manor courts have exercised the right of assize of bread and ale from very ancient times. The practise has not yet been abolished by statute. The charge to the Court Leet Jury, as given by William Sheppard, in his *Court Keeper's Guide*, 2nd edit., 1650, contains the following passages:—"You are to inquire of deceits and other offences in trade and traffique, and such as are imployed therein; of all such as either make or sell deceitfull wares, or use deceit in that they sell; as if a butcher blow up his meat, or the like; or if a tradesman sell by false weights and measures, or by two; that buy by greater and sell by lesser measures; or if bakers and brewers keep not the assize, the prices, and quantities, according to the writing of the Marshalsie, that either sel lesse in weight or measure, or take more in price then is set down. For these offences they are to be amerced as you shall think fit. . . . . If any baker in any city, town, corporate, or market town, make or sell any horse-bread which is not of lawfull assize, and a reasonable weight, after the price of corn and grain in the market adjoining; or if any hostler, or Inholder, dwelling in any city, &c., make horse-bread in his hostrie, or without, or not sell their horse-bread, and their hay, oats, beans, pease, provender, and all kinde of victuall, both for man and beast, for reasonable gain." 51-53. On the ale-taster of each manor devolved the duty of regulating the assize of bread and ale. The oath which he took may be seen in Sir William Scoggs' *Practise of Court-Leet*, 1714, p. 15.

The following is a specimen of the manner in which the fines for breaches of the bread and ale assize were usually entered in court rolls. The editor quotes from the records of the manor of Bottesford, Co. Lincoln, of which he is the lord. He is sorry to add that the good practice here recorded has long fallen into disuse, though the evil it was intended to remedy still exists.

[1569]. "De vxore Roberti Symond quia vendidit seruiciam & panem contra assisam, ijs."

There are few things more wanted by antiquaries than a good treatise on the weights and measures of the Middle Ages. They differed almost in every county, often in adjoining parishes. In the Isle of Axholme, and other parts of the Hundreds of Manley and Corringham, a bushel is not, as elsewhere, one-eighth of a quarter, but double that measure. The *strike* or half-bushel represents there the legal bushel of eight pecks. The following is the earliest instance of the use of this local measure I have seen. Its origin is, no doubt,

much more remote. In the time of Edward VI., the precise year not noted, the churchwardens of Kirton in Lindsey sold sundry parcels of "lyane," line, or flax seed.

> "To thomas Smyth, of brege, iii. q*uar*tor*es*, iiij*s*.
> to willi*am* redar, of ye same, i. q*uar*tor, xvj*d*.
> to Ryc*hard* Hamston, a bowyssyll, iiij*d*.
> to þe glover of bar*ton*, a bowyssyll, iiij*d*.
> . . . . . .
> to Ry*chard* Parkyng, of Asbey, ij. q*uar*tor*es* halyf, iij*s*. iiij*d*.
> to þe glower of hebarstowe, half a q*uar*ter, viij*d*."
>
> —*Kirton in Lindsey Ch. Accts.* p. 13.

l. 716. This was no doubt levelled against all persons bearing false witness against wills; but was especially directed against those who made false statements regarding nuncupative wills. These verbal testaments were very common in the Middle Ages. They had to be proved in the spiritual court of the diocese by persons who had been present at their making, and were from the absence of written record; and the fact that the testator frequently had none but persons interested in his will about him during his sickness, peculiarly liable to fraud. Jacobs' *Law Dict., sub voc. Nuncupative Will, cf.* Gabrielis Vazquez, *de Testamentis*, cap. i. vj. in *Opuscula Moralia*, Lugd. 1631, p. 238.

l. 726. Abortio vide Benedicti Carpzovii *Rerum Criminalium*, pars i. Quæst. xj. Lipsiæ, 1723, p. 42.

P. 23, l. 728. Listening under walls and windows was a crime at common law. It was one of the duties of a Court Leet Jury to inquire after and present the common drunkard and ale-house haunter, the frequenter of brothels, the common barretor, or strife raiser, "the evesdropper, he that doth hearken under windowes, and the like, to hear and then tell newes to breed debate between neighbours. The night walker, he that sleepeth by day, and walketh by night," and hedge breakers, rogues, vagabonds and sturdy persons, who wander up and down. Sheppard, *Court Keeper's Guide*, p. 48. *Cf.* Scroggs, *Practise of Courts-Leet*, 1714, p. 9. Jacobs' *Complete Court Keeper*, 1731, p. 34. On the 4th of October, 1492, the jury of the manor of Kirton in Lindsey presented that "Will*ielm*us helyfeld Will*ielm*us Chapman sunt com*mun*es nyght stalkers tempore incongruo." On the 11th of April of the succeeding year, they further returned that "Joh*ann*es Jonson, husbandman, henr*icus* lucy, Rad*ulph*us Ormesbe, Joh*ann*es hegge, Will*ielm*us helyfeld, Ric*ard*us Webst*er* sunt com*mun*es nyght stalkers & ewys droppers tempore incongruo in nocte."—*Rot. Cur.*

l. 743. Chrismatories and fonts were ordered to be kept securely locked, for fear that weak or evil disposed persons should resort to the holy oils or consecrated water for magical purposes. Hart's *Eccl. Records*, 204.

l. 740. When the *child of Bristow* saw his father suffering the agonies of purgatorial fire,

> "'Fader,' he said, 'y charge yow tel me,
> what is moste ayens the,
> and doth yow most disese.'
> 'Tethynges and offrynges sone,' he sayd,
> 'for y them never truly payd;
> wherfor my peynes may not cesse;
> but if it be restored agayn
> to as many churches in certayne,
> and also mykel encresse.'
>
> —*Harl. MS.* 2382, fol. 118, in *Retrosp. Rev.* 1854, p. 205.

l. 741. If it were known that blood had been shed in a church or churchyard, or if murder or adultery had been committed therein, the place so defiled required reconciliation by the bishop. See several forms for this purpose in Martene, *De Antiq. Eccl. Rit.* ij. 285.

l. 744. *Departyng* = Death. This very beautiful and reverent mode of speaking of our passage from the phenomenal world to the realities beyond was once not uncommon.

[1552]. "I gyve and bequeathe to the Lady Jane, my wyffe, all my stuffe of household that shall fortune to be here in my house in or neere London at the tyme of my *departure*."—*Will of Tho. Wriothesley, Earl of Southampton*, in *Trevelyan Papers*, i. 207.

[1566]. "One alter stone sold to Will*iam* Thixton, and he caused yt to be laide on his grave when he *departed*."—*Monumenta Superstitionis* in Peacock's *Ch. Furniture*, 121.

Around a stone bearing the arms of Scott of Bucclugh, in one of the outer walls of Branxholme Tower is inscribed:—

"Sir W. Scott, of Branxheim, Knyt, yoe of Sir William Scott, of Kirkurd, Knyt, began ye work upon ye 24 of Marche, 1571, quha departit at Gods pleasure ye 17 April, 1574."—Scott's *Border Antiq.* ij. 103.

P. 24, l. 766. Angels are usually divided into nine orders, viz. Seraphims, Cherubims, Thrones, Dominions, Principalities, Powers, Virtues, Archangels, and Angels. The germ of this classification is to be found in St. Paul, *Eph.* i. 21; *Col.* i. 16. Butler's *Lives of Saints*, May, viij.

Protestant writers have commonly computed but seven orders. They leave out Principalities and Virtues. Bradford's *Writings*, i. 274, 338, 341. Bull's *Christian Prayers*, 108. There has always, however, been much difference of opinion on the question. For curious information of the legendary sort, see Thomas Heywood's *Hierarchy of the blessed Angels*, fol. 1635.

l. 784. "Item excommunicati sunt ab omnibus archiepiscopis et episcopis Angliæ omnes, qui veniunt aut faciunt contra magnam

chartam Angliæ, quae sententia est per sedem apostolicam pluries confirmata." *Constitutiones*, Joh. Peckham, archiepisc. Cant. A.D. 1281. Wilkins, *Conc.* ii. 57.

The form of greater excommunication, reprinted by Mr. Maskell from the Sarum Manual of 1530, contains a passage similar to the above, but more explicit.

"Also tho that breke any point of the kinges great chartre, or chartre of the forest, in wiche chartre is writen the fredoms of this lond, that divers kynges have graunted to everi man: in the greto chartre ben xxxv. pointes and the chartre of the forest comprehendith xv pointes; and all archebishops and bishops that longen to england have acurset all tho that breke wytingli any of all these pointes the wych sentence of cursynge hath been often confermed by the court of Rome."—*Mon. Rit.* ii. 299.

Had not the church given the sanction of religion to the first barriers that were set up for the protection of English freedom, we well may doubt whether they or that which they were intended to guard could have resisted the pressure from without.

P. 26, l. 845. *Flotterer*, a ship-man, a sailor. A.S. *Flota*, a ship; *Flot-here*, a body of seamen; *Flot-mann*, a sailor. Low. Ger. *Flote*, a raft. Fr. *Flotte*, a fleet. *Flotson* or *Flotsam* "is when a ship is drowned or othewise perished, & the goods float vpon the sea, & they are giuen to the Lord Admirall by his letters patents," *Les Termes de la Ley*. *cf.* Cowell's *Dict. sub voc.* *Flote*-grass or *Flotter*-grass, gramen fluviatile, so called because it floats upon the water. Skinner, *Etymolog. sub voc.* Prompt. Parv. i. 168. Gerarde's *Herbal*, 1636, p. 14. In Lincolnshire we now call this weed Wreck.

P. 27, l. 878. Certain chapels and monasteries of royal foundation were exempt from ordinary jurisdiction. The authorities of these places were responsible for their acts to Rome only, and the priests therein were permitted, as an especial privilege, to celebrate marriages and hear the confessions of persons who were unconnected with the establishments. Battle Abbey, Waltham Abbey, the priory of St. Oswald of Nostell, Co. York, and St. Martin's Church, London, were privileged places. See du Fresne, *Gloss. sub voc. Capella.*

l. 894. *Wlatyng*, loathing, disgust. A.S. *Wlætung*, *wlatung*.

"Vorzoþe and zuo heþ god grat wlatiynge tò ham þet ine þese þinges habbeþ blisse."—*Ayenbite of Inwyt*, 216.

P. 28, l. 907. *Fulhelt*, most probably. *Helt* in the dialects of Lancashire means likely, probable, perhaps. Halliw. *Dict.* O.N. *holst*. Dan. *helst*, mostly in a high degree, most frequently, superlative of *heldr*, rather.

P. 29, l. 939. When our Lord was represented as Judge, the instincts of the mediæval artists told them that it was fitting that they should show the wounds in his sacred hands and feet. Most churches had in them, either frescoed on the walls, carved in stone, or stained

in the windows, a picture of the doom. It was one of the commonest sights that met the eyes of the men and women of the Middle Ages, and thus

"hys woundys fresche and rede,"

the tokens of His boundless love, became also the symbols of His justice. Violence and neglect have deprived us of nearly all these outward manifestations of our fathers piety and faith. Where it has been attempted to replace them, the old childlike and mystic spirit has been usually wanting.

Perhaps the grandest representation of the Lord Jesus as Judge which the world possesses, is the figure painted by Orcagna in the Campo Santo of Pisa. He is seated upon a rainbow within an ovoïdal aureole, clad in sumptuous vestments with a tiara—as the sign of the highest spiritual sovereignty upon his brows. The attitude of the figure is pacific and benevolent, but of terrible majesty. The right hand, the sign of power, is raised not in menace, but in love, to show the print of the nail in its palm; with the left—the hand of mercy—He draws away his robe to show the cruel spear-stab in his side. The skirts of the garment are so arranged as to reveal a part—not the whole—of the wound in each foot.

P. 30, l. 974.

"She is abused, stolen from me and corrupted,
By spells and medicines bought of mountebanks."

—*Othello*, i. 3.

Drinks to enforce lechery have been in use from the most remote recorded antiquity to the present time. See Burton's *Anat. Mel. Pt.* iii. *Sc.* 2, *Memb.* iii. *Subst.* 5, and the numberless books he quotes. See also Horsts, *Zauber Bibliothec*, and Colin de Plancy, *Dict. Infernale*. Newton, in his *Tryall of a man's owne selfe*, 12mo. Lond. 1602, p. 116, as quoted in Ellis's Brand's *Antiq.* ij. 603, asks, under the head of breaches of the seventh commandment, whether "By any secret sleight, or cunning, as Drinkes, Drugges, Medicines, charmed Potions, Amatorious Philters, figures, characters, or any such like paltering Instruments, Devices, or Practises, thou hast gone about to procure others to doate for love of thee." This seems to be little more than a quotation from some Catholic book of examinations for confession.

These charms were not intended to procure sexual love alone. There is a shocking case on record of a Miss Mary Blandy, the daughter of a solicitor at Henley-on-Thames, who in the year 1751 was the cause of her father's death by giving to him a certain white powder—most probably arsenic—which her lover, a certain Captain William Henry Cranstoun, had sent her for that purpose, making her believe that it was a love-potion, and that its effect would be to make Mr. Blandy favourable to Cranstoun's addresses to his daughter. The poor woman was tried for murder in the Divinity School at Oxford, on the 9th of March, 1752, and hanged on the Castle-green on the 6th of

April following.—*Gent. Mag.* xxi. 376, 486; xxij. 108, 116, 152, 188. There is a list of the pamphlets relating to this horrible case in Bohn's Lowndes' *Bibl. Manual.*

P. 32, l. 1046. *Kynde*, semen.—Chaucer, *Parson's Tale*, ed. Morris, iij. 355.

l. 1054. *Hele*, hide, cover, conceal. A.S. *Hélan.*

"And *helud* shal ben wiþ a cloþ."

—*Signs of Death in Polit. Relig. and Love Poems*, p. 224, l. 2.

"Be it made to him a cloþe þat he is *helid* wiþ, and as belt þat is he ai gird wiþ."—Wicliffe's [?] *Lollard Doctrines*, Camd. Soc. p. 24.

[1473] "ij. kerchyvys for to *hele* the sacrament."—Boy's *Sandwich*, 374.

P. 35, l. 1145. Our ancestors, like children, delighted in bright and strongly contrasted colours. Party-coloured garments were very common. They frequently, though not always, had an heraldic signification. In some highly interesting illuminations representing the Courts of Law of the time of Henry VI., published by the late Mr. Corner, in the *Archæologia*, v. 39, p. 357, the serjeants and most of the officials are represented in party-coloured robes. When Charles first Duke of Manchester went as ambassador to Venice [1696 or 1707], his servants wore liveries of this kind. What was once an honourable costume became in time, by a process of degradation well known to antiquaries, the badge of a degrading office. In quite modern days the executioner at Palermo was clad, when on duty, in a party-coloured dress of red and yellow.—*Ibid.* 372.

P. 36, l. 1174. *Drawe on tret*, drawn out, drawn at length, come to a point. I have not met with the phrase elsewhere.

P. 39, l. 1287. *Wedde*, a pledge. A.S. *Wed* (from Goth. *With-an*, to join, to bind). Dut. *Wedde*. Belg. *Wedden*. Hence *Wed*, to marry. *Wedding*, *Wedlock*. *Wedbedrip*, the customary service undertenants paid to their lords in cutting corn and other harvest works.

"1325. Robertus Filius Nicholai Germayn tenet unum messuagium & dimidiam virgatam in bondagio ad voluntatem Domini & debet unam aruram in Yeme & unam sarculaturam & debet *Wedbedrip* pro voluntate Domini."—*Paroch. Antiquit.* 401 in Cowel, *sub voc.*

Wadset, a mortgage. A Scottish law term. Sandford's *Treatise on Entails in Scotl.* 262.

P. 41, l. 1328. All men were not bound to fast to the same degree, or in the same manner. The fasts of the monastic orders were harder to bear than those of lay people, and the monks differed much among themselves in the severity, order, and frequency of their fasts. Each diocese had its own rules, so that it sometimes happened that the dwellers on one side of a street were merrily feasting, while those on the other were mortifying themselves on fish. This was the case in Cheapside, in the sixteenth century, where one row of the houses

happened to be in the diocese of Canterbury, and the opposite one in that of London (Pilkington's *Works, Parker Soc.*, 557). Bishops had authority in their respective dioceses to grant dispensations from all fasts. The Crown seems to have exercised a co-ordinate jurisdiction. Several licences not to fast may be found on the Patent Rolls, and memoranda relating to the same order of things may be found in many other places among our public records, *e.g.* in 1222 or 1223, John the son of Henry was indebted to the king in four marks "pro licentia comedendi," half of which sum he had paid into the treasury, and the rest was still owing (*Mag. Rot.* 7, *H.* 3, *Rot.* 11, *a. Everw.* as quoted in Madox, *Hist. Exchequer*, 1711, p. 353). Licences of this sort continued to be in use long after the Reformation; one dated 9th February, 1580-1, is preserved, by which the Archbishop of Canterbury, Edmund Grindal, permits Sir Edward Verney, of Penley, Knight, to eat flesh on days forbidden, for the term of his life, on the ground that a diet of fish disagreed with him; he received also the additional favour of being permitted to share these pleasures of the table with his wife and any three other persons whom he might select (*Verney Papers*, 85). A similar licence, by Thomas Westfield, S.T.D., rector of the church of St. Bartholomew the Great, London, granted in the year 1639 to Mrs. Mary Anthony, wife of John Anthony, of the same parish, Doctor of "Phisick," was printed at length in the *Gentleman's Magazine* for April, 1812, p. 314. The churchwardens of this parish received on behalf of the poor for licences such as these *il.* vj*s.* viij*d.* from noblemen, and vj*s.* viij*d.* from those of lower degree. In Scotland it would seem that after the Reformation these licences were granted by the civil power, without even a pretence of ecclesiastical authority.—*Ibid.* p. 24.

P. 41, l. 1352. *Sybbe*, akin. A.S. *Sib*, *Gesibb*.

"A woman may in no lesse sinne assemble with her *Godsib*, than with her own fleshly father."—Chaucer, *Parson's Tale; De luxuria.*

"A Stuarts are na' *sib* to the king."

—Scottish Proverb, Ramsay's *Scottish Life and Charac.* p. 145.

"By the religion of our holy church they are ower *sibb* thegither."—*Antiquary*, ch. xxxiii.

The word is still used in Lincolnshire, *e.g.* "our Marmaduke is *sib* to all the gentles in the country, though he has come down to lead coals."—*Circa*, 1856.

l. 1355. *Ankeras*, a female ankret. The ankrets were persons bound by vows to lead a solitary life. They usually dwelt in the church, sometimes in a little lodge adjoining. Their duty when in holy orders was to say mass, evensong, etc., and to assist the parochial clergy; probably also to clean the sacred vessels, and take care of the church furniture. The duties of the ankress were much the same as those of the ankret who was not in holy orders. She sometimes,

though it would seem more rarely, lived within the church. In 1383 William de Belay, of Lincoln, left to an ankress named Isabella, who dwelt in the church of the Holy Trinity, in Wigford, within the city of Lincoln, 13*s.* 4*d.* In 1391 John de Sutton left her 20*s*; in 1394 John de Ramsay left her 12*d.* Besides these she had numerous other legacies from dying citizens, who at that awful crisis were reminded, most touchingly, perhaps, by the severe mortification of one whom they had almost daily before their eyes of the higher life and narrower way which they in health and prosperity had shrunk from or forgotten. In 1453 an ankress named Matilda supplied the place of Isabella, who, we may suppose, had long since gone to her reward. In that year John Tilney, one of the Tilneys of Boston (See ped. in Thompson's *Hist.* 373), left "Domine Matilde incluse infra ecclesiam Sancte Trinitatis ad gressus in civitate Lincoln, vj*s.* viij*d.*" In 1502 Master John Watson, a chaplain [capellanus] in Master Robert Flemyng's Chantry, left xij*d.* to the ankers [ankress?] at the Greese Foot. This church of the Holy Trinity, "ad gressus," seems to have been for a long period the abode of a female recluse. It was called "ad gressus" on account of standing at the bottom of the steep flight of stairs by which men ascended from the lower to the higher city. A street or highway, called the New-road, now passes over the once hallowed spot. The remains of those who slept within its inclosure have, I believe, been dispersed. The steps from which the church took its name are now named the Greecen or Greetstone Stairs. In Norfolk stairs are called *grissens.* I am informed they are still spoken of as *grices* in Lincolnshire, but have myself never heard the word. It was not obsolete here in 1566.

"The steers or *gryses* coming vpp to the altare."
—*Mon. Sup. Folkingham*, in Peacock's *Ch. Fur.* 81.

John Haster, a goldsmith, kept a shop at "the mynster gresses," at York, in 1510. He was presented at the visitation for having suspicious persons in his house at "unconvenient tymes."—*Deteeta Quædam in Visitat. Ebor.* Surtees' Soc. 35, p. 262.

Thomas Hearne has printed an episcopal commission, dated 1402, for shutting up John Cherde, a monk of Ford Abbey. Trokelowe's *Annals*, 263. It would seem that an episcopal licence was necessary ere a man or woman could assume this manner of life. Richard Francis, an ankret, is spoken of as "inter quatuor parietes pro Christo inclusus."—Langt. *Chron.* ij. 625.

P. 42, l. 1365. *Clyppinge*, embracing, hence cutting. A.S. *Clyppan*, to embrace.

"Quaþ blaunchefluf ich com anon,
Ac floriz *cleppen* here bigon."
—*Floris and Blanchf.* 67, 594.

"To *clippen* & kissen they counten in tounes,
The damoseles that to the daunce sewe."
—*Plowman's Tale*, Edit. 1687, p. 165.

A Lincolnshire peasant said to the editor, concerning one of her neighbours, that "She *clipped* and cuddled the bairn as thof she'd never seen it sin Candlemas." We still talk here of sheep clipping for sheep shearing.

P. 45, l. 1458. The holy-bread, the holy-loaf, or eulogia, was ordinary leavened bread cut into small pieces, blessed, and given to the people after mass was over. The idea entertained by some persons at the period of the Reformation, and in subsequent times, that this rite was instituted as a substitute for the Holy Communion is erroneous. Modern writers have sometimes even confounded the two. Holy bread had nothing sacramental in its nature: it was used in the manner of the ancient love-feasts as a type of the Christian fellowship that should exist among those who were of the household of faith. This practise was once almost universal in Western Christendom, and prevailed to some extent among the Greeks, where it was called *Αντίδωρα*. It has now gone entirely out of use in this country. I believe, however, it is still distributed in some of the dioceses of France. Thomas Becon, Archbishop Cranmer's chaplain, speaks of it in his catechism. He says that "because the people should not be altogether without some outward thing to put them in remembrance of the body-breaking and blood-shedding of Christ, the Papists have brought into the Church two ceremonies, that is to say, *holy-bread* and holy-water; and they every Sunday minister them to the common people instead of the honourable sacrament of the body and blood of Christ, by giving them the bread to eat, and by casting the water on their faces." It was customary in early times for the receivers to carry home this "panis benedictus." It was said that in the fifteenth century some people used to employ it as a charm, and on that account carry it about their persons. One of Cranmer's articles of enquiry, published in the second year of Edward VI., is "whether any person hath abused the ceremonies, as in casting holy water upon his bed, or bearing about him *holy bread*, St. John's Gospel, ringing of holy bells, or keeping of private holy days, as tailors, bakers, brewers, smiths, shoemakers, and such other."

One of the demands of the Devonshire men, who, in 1549, rose in arms to fight for the restoration of the old religion, was that they might "have *holy-bread* and holy-water every Sunday." The martyrologist Foxe gives us the words which Hugh Latimer was wont to use when he distributed the holy loaf to his flock:—

> "Of Christ's body this is the token,
> Which on the cross for your sins was broken;
> Wherefore of your sins you must be forsakers,
> If of Christ's death ye will be partakers."

It was decreed by the Constitutions of Giles de Bridport, Bishop of Salisbury, A.D. 1254, that the parishioners should provide the holy loaf every Sunday. The order in which it was provided in the parish of Stanford-in-the-Vale, Co. Berks., may be seen from an

extract from the church account book of that parish, published by Dr. Rock.

There were "ij. *hally-brede* basckatts" among the goods belonging to St. Olave's, Southwark, in 1558. In 1566, at Gonwarby, in Lincolnshire, "one *hally bred* skeppe [was] sold to Mr. Allen, and he maketh a baskett to carrie ffishe in."

In the Sacristy of St. Andrew, at Vercelli, is still preserved a curious knife with a box-wood handle, carved with the occupations of each month of the year. This instrument is thought to have been intended for cutting the blessed bread. It has an additional interest to Englishmen from the fact that it is believed to have once belonged to St. Thomas of Canterbury. Bingham's *Antiq.* ed. 1834, v. 300, 322. Rock's *Ch. of our Fathers*, i. 135-140. Becon's *Catech.* ed. 1844, 260. Cranmer's *Works*, ed. Fox, ii. 158, 503. Wilkins' *Conc.* i. 714. Peacock's *Ch. Fur.* 86, 96. *Gent. Mag.* 1837, i. 492. Hart's *Eccl. Records*, 205, 294.

l. 1465. *Lychwake.* A.S. *lic*, a body; *wæccan*, to watch. The Lake-wake or Lyke-wake was the watching of the corpse, common among all simple-minded people. It arose out of some of the holiest instincts of our nature, but has at all times been liable to foul corruption. We have ample evidence that these death watchings often degenerated in the Middle Ages into riotous festivals. The custom is not extinct in Ireland, Scotland, or Sweden. I believe it still lingers in the Northern Shires of England. John Aubrey has preserved in his *Remains of Gentilisme & Judaisme*, Lansd. MS. 231, fol. 114, an account of these festivous funeral rites taken from the lips of "Mr. Mawtese, in whose fathers youth *scilicet* about 60 yeares since [1686 now] at country vulgar Funeralls was sung this song."

"At the Funeralls in Yorkshire to this day they continue the custome of watching & sitting vp all night till the Body is interred. In the interim some kneel downe and pray (by the corps), some play at cards, some drink & take Tobacco: they have also Mimicall playes & sports, *e.g.* they choose a simple young fellow to be a Judge, then the Suppliants (having first blacked their hands by rubbing it under the bottome of the Pott) beseech his Lordship and smutt all his face.

they play likewise at Hott-cockles.

. . . . . .

The beleefe in Yorkshire was amongst the vulgar (& perhaps is in part still) that after the parsons death, the Soule went over Whinnimore, and till about $\frac{1624}{1616}$ at the Funerall a woman came [like a Præfica], and sung the following Song:—

This ean night, this ean night,
eve[r]y night and awle:

Fire and Fleet[1] and Candle-light, [1] water.
and Christe recieve thy Sawle.
When thou from hence doest pass away,
every night and awle,
To Whinny-moore thou comest at last,
and Christ recieve thy[2] Sawle. [2] 'silly, poor,' *interlined.*
If ever thou gave either hosen or shun,
every night and awle.
Sitt thee downe and putt them on,
and Christ recieve thy Sawle.
But if hosen nor shoon thou never gave nean,
every night, etc.
The Whinnes[3] shall prick thee to the bare beane, [3] Furze.
and Christ recieve thy Sawle.
From Whinny-moor that thou mayst pass,
every night, etc.
To Brig o' Dread, thou comest at last,
and Christ, etc.,
no brader than a thread. [fol. 114 *b.*]
From Brig of Dread that thou mayst pass,
every night, etc.
To Purgatory fire thou com'st at last,
and Christ, etc.
If ever thou gave either Milke or drinke,
every night, etc.
The fire shall never make thee shrink,
and Christ, etc.
But if milk nor drink thou never gave nean,
every night, etc.
The Fire shall burn thee to the bare bene,
and Christ recieve thy Sawle.

A version of this strange dirge, varying in a few minute particulars, was printed by Sir Walter Scott, in his *Minstrelsy of the Scottish Border* (Edit. 1861, ii. 135-142). I should have imagined that it had been derived from the same MS. as the above, had not Sir Walter spoken of it in such a manner as to induce us to believe that it was still the custom to sing it at funerals when he made his great collection of oral poetry. His words are—"This is a sort of charm sung by the lower ranks of Roman Catholics in some parts of the north of England, while watching a dead body previous to interment. The tune is doleful and monotonous, and joined to the mysterious import of the words has a solemn effect."

It is possible that these verses may yet linger as a tradition among the peasantry of the North of England. If so, it is much to be desired another copy should be procured. The above is evidently corrupted in several places.

In an account of some matters relating to the neighbourhood of

Gisborough, written about the end of the sixteenth century by a correspondent of Sir Thomas Challoner, who signed himself H. Tr. . . . . we have the following curious picture. There cannot be much doubt that the "songe" which "certaine women singe," was of the same nature if not identical with the verses preserved by John Aubrey.

"When any dieth certaine women singe a songe to the dead body, recytinge the iorney that the partie deceased must goe, and they are of beleife (such is their fondnesse) that once in their liues yt is good to giue a payre of newe shoes to a poore man, forasmuch as after this life they are to passe barefoote through a greate launde full of thornes & furzen, excepte by the meryte of the Almes aforesaide, they have redemed their forfeyte: for at the edge of the launde an aulde man shall meete them with the same shoes that were giuen by the partie when he was liuinge, and after he hath shodde them he dismisseth them to goe through thicke and thin without scratch or scalle."—Cotton MS. *Julius*, F. vi. fol. 438 *b*.

P. 46, l. 1503.

> "Now turn again, turn again, said the Pinder,
> For a wrong way you have gone, &c.,
> For you have forsaken the kings highway,
> And made a path over the corn," &c.
>
> —*The Pinder of Wakefield & Robin Hood.*

There was in former days a very strong feeling of dislike against those persons who trod down growing corn. The sentiment was more intense than the mere money loss warranted. In times when famines were probable contingencies, people realized more fully than they do now the wickedness of destroying human food. The feeling has happily not as yet died out among our rural poor.

P. 48, l. 1497. The ecclesiastical councils of Christendom have frequently prohibited unclean beasts being allowed to feed in churchyards. In some parts of Denmark the intrusion of cattle in graveyards is prevented by an iron grating being fixed in the gateway, under which a deep hole has been excavated. Over this men and women can walk with ease, but sheep and pigs are unable to do so as their feet slip between the bars. Hamilton's *Sixteen Months in the Danish Isles*, i. 135.

P. 51, l. 1658. *Quede*, wicked = the devil. Dutch, *Quade*, evil.

> "He so haveth of fur mest, he schal beo smal and red,
> other blak with crips her, lene, and somdel *qued*."
>
> —*Pop. Treatises on Science*, 138.

> "And lete me neuere falle
> In boondis to the *queed*."
>
> —*Hymns to Virg. and Christ*, p. 6, l. 18.

l. 1671. Dead men's bones, corpses in process of decay, worms devouring putrid bodies, and similar subjects, were objects of frequent

contemplation to our forefathers. The abbots of the Carthusian order, when in chapter, had a human skull laid before them. Many mediæval monuments survive where the deceased is represented as an emaciated corpse or a fleshless skeleton. See *Notes and Queries*, 1st series, v. 247, 301, 353, 427, 497; vi. 85, 252, 321, 345, 393, 445, 520; vii 439. Douce's Holbein's *Dance of Death, passim.* Shakespere had evidently been deeply affected by suchlike objects of contemplation.

P. 53, l. 1719. This shows that the author took it for granted that there would be in every church a sanctus bell, which would be rung to turn men's thoughts to God at the moment of consecration.

P. 54, l. 1763. *ȝep*, wary. A.S. *Geap*, crooked, deceitful, cunning.

> "He stiȝtleȝ stif in stalle
> Ful ȝep in þat nw zere."
>
> —*Sir Gawayne and the Green Knight*, p. 4, l. 104.

P. 58, l. 1872. *Hull*, cover. A.S. *Hélan.* The act of shelling beans or peas, or removing the outer husk of walnuts, is called *hulling* in Lincolnshire. Pods or husks are *hulls.*

P. 59, l. 1937. *Coppe*, a spider. A.S. *Attercoppa*, literally a poison head, cup, or bag. Cobweb is a corruption of coppe-web. There is a wonderful tale in the preface to Hearne's Langloft's *Chron.* p. cc., of three persons being poisoned by the venom of an *atturcoppe*, of whom two died, and the third was so near death that he made his will, and in all other ways got ready for his departure, when, happening to think of Saint Winefrede and of the miracles wrought by her, he induced his mother to go to her shrine and offer a candle there, and "brynge hym of þe water þat her bones were wasschon yn." With the use of this water he soon recovered, and as a thank-offering he presented at her shrine an image of silver. The account does not say what the image represented. I presume it was a figure either of himself or of the saint who had helped him, perhaps the spider also was shewn.—See *Prompt. Parv. sub voc.* Richardson's *Dict. sub Cobweb.*

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Lyet, lied,	33	1065
Lust, list,	25	819
Lutte, light,	51	1659
Luyte, light, little,	39	1268
	43	1416
	53	1747
Luytel, littel,	19	627
Lychwake, the watching of the corpse before burial,	45	1465
Lyth, the body,	42	1365
Madhede, madness,	51	1657
Male, a budget, a satchel = the belly,	41	1343
Malencholy,	39	1269

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Man-quellers, a destroyer of men, a murderer,	23	730
Matenes, matins,	24	771
May, maid,	41	1351
Mayde,	28	894
Mayn, haste, force,	40	1315
Measures,	22	711
Mede, meed, reward,	24	773
	49	1588
Meyne, company = servant,	37	1196
Meynleyn,	23	732
Mighele, St. Michael,	23	753
Mischawnce, mischance,	62	2011
Mod, mood,	27	883
Mo, more,	17	534
Mon, man,	4	106
Monslaȝt, manslaughter,	47	1535
Mor, more, greater,	22	706
Mot, much,	48	1578
Mowe, may,	4	95
	21	682
Myche, much,	25	791
Mynge, mingle = mind, remember, observe. A.S. *mengian*,	48	1555
	62	2027
Mynne, remember,	8	233
	17	529
Myscheueth, unfortunate, ill, happen, an accident,	17	550
Myȝt, mighty,	15	461
Needly, necessarily. *Needlings* is still a Lincolnshire word,	13	401
Negh, nigh,	76	854
Nere, ne were = were not,	19	620
	21	673
Nete, neat = horned cattle,	11	353
Neuer the latter, never the less,	3	87
	8	250
Newe, accrue, come by growth,	11	348
Newed, renewed,	20	642
	48	1575
Neȝ, near,	50	1632
Nome, name,	17	551
	48	1551
Nonne, nun,	41	1355
Nother, Nowþer, neither,	39	1283
	12	386
Nuye, annoy. O.F. *anoi*, from Lat. *odium*,	4	120
Ny, nor,	18	564
Nym, take = comprehend,	17	*n.*
Nyste, ignorance. A.S. *nyste*, do not know, from *nitan* (*ne-witan*), not to know,	40	1321
Nythinge, wicked = sparing, niggardly, mean. A.S. *neðing*, a wicked person, an outlaw,	39	1285
Odde weddynge, a private wedding,	7	189
Offeryng,	23	740
Ofyce, office,	20	649
Okere, usury,	12	372
Okereres, usurers,	22	704
On, in,	25	798
On, Ones, once,	15	465
	20	638
Onlyche, only,	20	656
On rowe, in order,	5	123
	18	560
Ore, grace, mercy,	18	585
Ost, host, the eucharistic bread after consecration,	8	255
Ote, oats,	45	1483
Ouer-dryve, ouer-driven, burdened above what can be borne,	56	1813
Ouer-gate, overmuch, unreasonably,	40	1307
Oyle,	20	634

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Oynementes, ointments = the consecrated oils used in baptism, confirmation, extreme unction, etc.	23	734
O;t, ought,	51	1657
Parauentur, peradventure,	28	905
Paresche, Parisse, parish,	1	17
	21	678
Parsons, persons,	29	928
Party-hosen, parted-hosen, hosen made of diverse colours,	35	1145
Passyngere, passenger,	26	844
Passyone, the Lord's Passion,	14	436
Pay, appease. Fr. *paier*; Lat. *pacere*,	2	34
Pay,	30	989
Person, parson,	22	691
Peyred, impaired,	22	690
Plenere, full. Lat. *plenus*,	14	449
Plungynge,	19	609
Ply;te, plight,	10	324
Popes,	22	709
Pownce Pylate, Pontius Pilate,	14	434
Poundes,	22	712
Poundrelles,	22	713
Potelles, two-quart measures,	22	712
Pouert, poverty,	35	1134
Poyntes,	24	781
Predycacyon, preaching,	36	1178
Preres, prayers,	24	757
Pris, price,	24	706
Prodder, prouder,	35	1129
Prokeren, procure,	21	689
Proketours, proctors,	22	695
Prow, advantage, profitable. Fr. *prod*,	17	548
	38	1238
	60	1951
Prowde, proud,	34	1127
Pruyde, pride,	34	1107
Putte, pit,	51	1662
Pyked-schone, peaked shoon,	35	1145
Quartes,	22	712
Quede, wicked = the devil,	51	1658
Quyke, alive,	16	523
Raft, stolen, taken off, or away,	21	664
	30	971
Reame, realm,	22	719
Recepetoures, receivers,	22	700
Rede, teach. A.S. *rædan*,	1	7
Rede, counsel, advice,	15	481
Rede, red,	29	939
Remyssyone, remission,	14	449
Renabulle, reasonable,	34	1120
Reret, raised up,	38	1213
Reven, spoil,	22	699
Reyng, command,	11	*n.*
Rightvsnesse,	64	
Robben,	22	699
Robbyng,	32	1049
Rowe, row = array, order,	14	447
Roytynge, rioting,	31	998
Ruyflen, ruffling = with rough usage,	22	*n.*
Rybawdye, ribaldry,	3	61
Ry;t, rightly,	15	460
Sad, gravely, seriously,	9	260
Sakeringe, consecration,	9	285
	10	303
Sarre, sore,	48	1565
Sarrerer, sorer = more excessively, more grievously,	47	1728
Sarazons, Saracens,	23	725
Sawtere, psalter,	2	53
Scales, *misprint* for Scales,	22	709
Schaf, shave,	59	1934
Sched, shed,	32	1046
Scheme, shame,	20	637
Schende, Schent, injure,	50	1646
	40	1320

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Schere þursday, Holy Thursday,	20	638
Scho, she,	4	108
Schonkes, shanks, legs,	27	891
Schrewede, cursed, wicked,	38	1257
Schrewes, wicked persons,	45	1481
Schule, should,	18	587
Schullen, shall,	5	144
Scof,	28	901
Scoler, scholar,	21	844
Seche, seek,	20	651
Seke, sick,	60	1953
Sen, Sene, see,	1	4
	10	327
Sengul, single = unwedded,	7	214
Seyntwary, sanctuary = churchyard,	11	330
Shryffader, shrift-father = confessor,	8	233
Sikerly, securely,	10	*n.*
Skynnes, kynnes = kind of,	7	210
	50	1638
Sle, Sleen, slay,	2	36
	23	725
Sleer, slayer,	53	1767
Slegh, sly, cunning,	26	855
	46	1513
Sleghþe, sleight,	12	304
Slen, slay,	22	699
Sloghe, slew,	48	1572
Slyly,	17	554
Snel, quick,	4	121
Soccouren,	23	724
Sodenlyche, suddenly,	49	1597
Sofere, suffer,	11	335
Sondes, messages,	56	1838
Sorcery,	30	972
Sotelly, subtilely,	17	*n.*
Soþe, truth,	16	520
Souke, suck,	59	1923
Soyled, assoiled,	26	848
Spel, Spelle, tale = teaching, doctrine,	6	170
	14	445
	15	482
Spene, spend,	31	1009
Spousayle, wedding,	17	532
Spoyle,	16	509
Spysory, spicery,	44	1433
Stegh, ascended,	16	518
	29	937
Steuene, voice,	13	411
Stoil-ball, a game,	11	*n.*
Stoke, stuck,	20	*n.*
Ston,	20	654
Stole, an ecclesiastical vestment,	59	1917
Storbet, disturbed,	36	1168
Stound, a short space of time,	24	778
Straȝt, straitly = strictly,	47	1536
Sturben, disturb,	21	686
Sty, path,	46	1501
Stynteth,	28	896
Suster, sister,	26	830
Swore, oath. A.S. *swerian*,	33	1067
Swinke, labour. A.S. *swinc*,	41	1346
Sybbe, akin. A.S. *sib*, *gesibb*,	26	829
	41	1352
Sych, such,	12	366
Sycurly, securely,	10	317
Sylabul, syllable,	18	577
Symonye,	40	1295
Synes, signs,	61	1985
Synge, Syngen, sin,	33. 1073,	1077
Syse, seize,	39	1282
Sysourus, jurors, inquest men, assessors,	54	1777
Syȝte, sight,	10	325
Te, to,	26	857
Tele, deceit. A.S. *tæl*, tale, story, fable,	12	368
Telynge, telling = telling fortunes,	12	360
Tenessyng, playing at tennis,	11	*n.*
Testament,	22	716
Thewes, manners. A.S. *þeáw*,	3	60

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Thilk, that same,	10 *n.*	
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Thoght, thought,	18	567
Thryuynge, thriving,	38	1234
Thylke, this,	7	201
Tichen, teaching,	23	737
Tithenges,	22	691
To-fore, before,	7	213
Towayles, towels,	58	1871
Tryste, trust,	34	1126
Tuynde, Tuynen, shut. A.S. *tŷnan*,	3	63
	15	490
Twye, Twyes, twice,	4	119
	13	406
Tylle, to,	40	311
Þagh, Þaȝ, though,	7	196
	12	358
Þe, thee,	17	552
Þenne, than,	25	792
Þer-tylle, thereto,	43	1406
Þewes, manners,	45	1482
Þo, though,	17	535
Þoukes, thoughts. A.S. *þonk, þank*,	27	890
Þorȝ, through,	15	486
Þretenepe, thirteenth,	16	516
Þridde, Þrydde, third,	16	514
	15	462
Þryes, thrice,	13	406
Þrysle,	25	806
Þrytty, thirty,	62	2016
Vaunce, advance = encrease,	53	1748
Vche, each,	13	416
Verement, truly,	12	390
	13	403
Verre, very, true,	10	296
Vicary, vicar,	22	691
Vitayles, victuals,	23	724
Vnderlynge, an inferior,	38	1233
Vnholy,	22	723
Vnsware, answer,	29	929
Vnwyse, unwise,	62	2017
Vomyschment, Vomysment, vomiting,	61	2000
	40	1317
Voys, voice,	34	1117
Vrþe, earth,	15	483
Vsure, usury,	12	372
Vye, envy,	14	435
Vys, advice. Fr. *avis*,	41	1337
Vyse, in sight, in view. Fr. *viser*,	3	66
War, wary,	19	608
Warde, guardianship = able to take care of themselves,	8	236
Warren, curse,	24	756
Wayte, wit = know,	58	1883
Wedde, a pledge,	39. 1287,	1290
Wede, garment,	31	1019
Wededhood, Wedhood, wedlock,	7	212
Welde, wield = govern, rule,	8	237
Wene, hope = doubt. A.S. *wen*,	12	381
Werkeday,	31	1004
Werne, warn,	26	840
Wetyngly, wittingly,	22	716
Weyletes, cross ways. A.S. *lad*; Sw. *léo*,	23	748
Weynt, done, accomplished,	37	1214
Whad, what,	44	1445
	48	1516
White, wight = quick, active, strong,	34	1022
Whysson-tyde, Whitsuntide. The word is still pronounced thus in Lincolnshire.	5	143
Whatyng, loathing, disgust,	27	893
Wightes, weights,	22	712
Woll, will,	22	714
Wolles, walls,	23	728
Wolþe, will,	5	160

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Wonet, wont,	30	980
	39	1265
Wond, fear = hesitate,	12	384
	21	631
	28	904
Worche, work,	53	1718
Worchynge, working,	17	536
Worre, worse,	38	1242
Wote, oats, pronounced *wots* in Lincolnshire,	45	*n.*
Wowet, wooed,	42	1385
Wrathþed, made angry,	38	1254
Wry, turn away,	27	887
Wrynge, wring,	27	891
Wyndowes,	23	729
Wynnyng,	22	705
Wys, wise,	19	628
Wyte, wit = know,	46	1515
Wytte, knowledge,	8	*n.*
Wyþ-say, deny, withhold,	39	1292
Wyth-tan, withdrawn, withheld,	40	1297
Wyntynge, witting = knowledge,	13	397
Ydul, idle,	11	356
Yen, eyes,	27	882
Yerdes, yards,	22	713
Yeke, the same. Sc. *ilk*,	10	322
	33	1080
Ypocryse, hypocrisy,	34	1102
Yrke, irk,	16	526
Ys, is,	16	520
Ys, ice,	15	473
ȝaf, gave,	34	1091
ȝates, gates. *Yate* is the Lincolnshire pronunciation,	15	488
ȝef, if,	3	86
ȝen, give,	25	795
ȝerne, earnestly. A.S. *georne*,	2	53
	3	70
ȝerus, years,	53	1738
ȝeue, give,	5	138
ȝeyn-stondynge, against standing = withstanding,	15	491
ȝonge, young,	9	286
ȝop, active,	54	1763
ȝore, sorely,	1	9
	40	1304
ȝow, you,	5	124
	15	470

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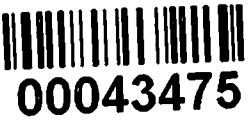
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